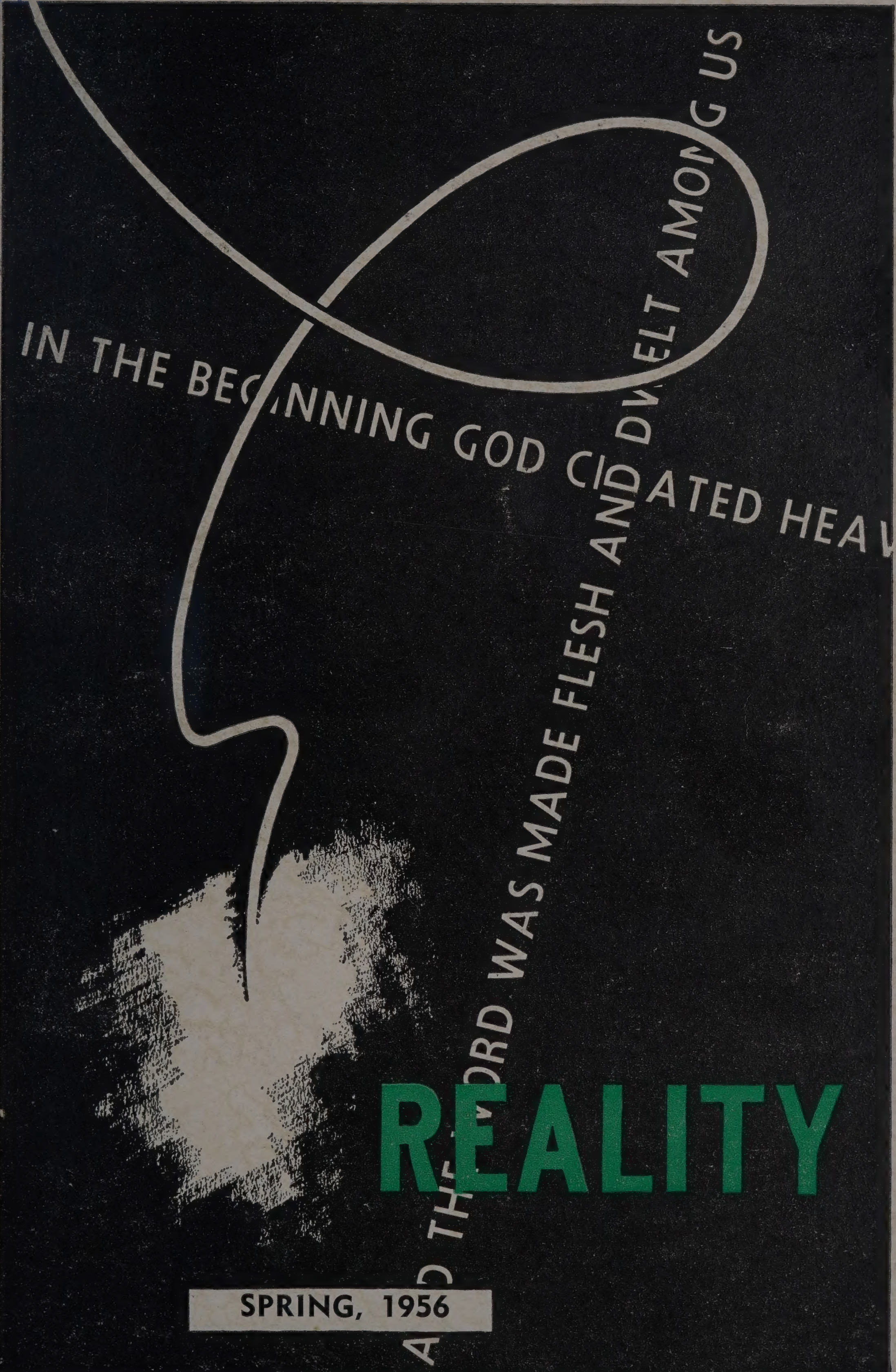
IN THE BEGINNING GOD CREATED HEAV
AND THE WORD WAS MADE FLESH AND DWELT AMONG US

REALITY

SPRING, 1956

Basil Fabian

REALITY

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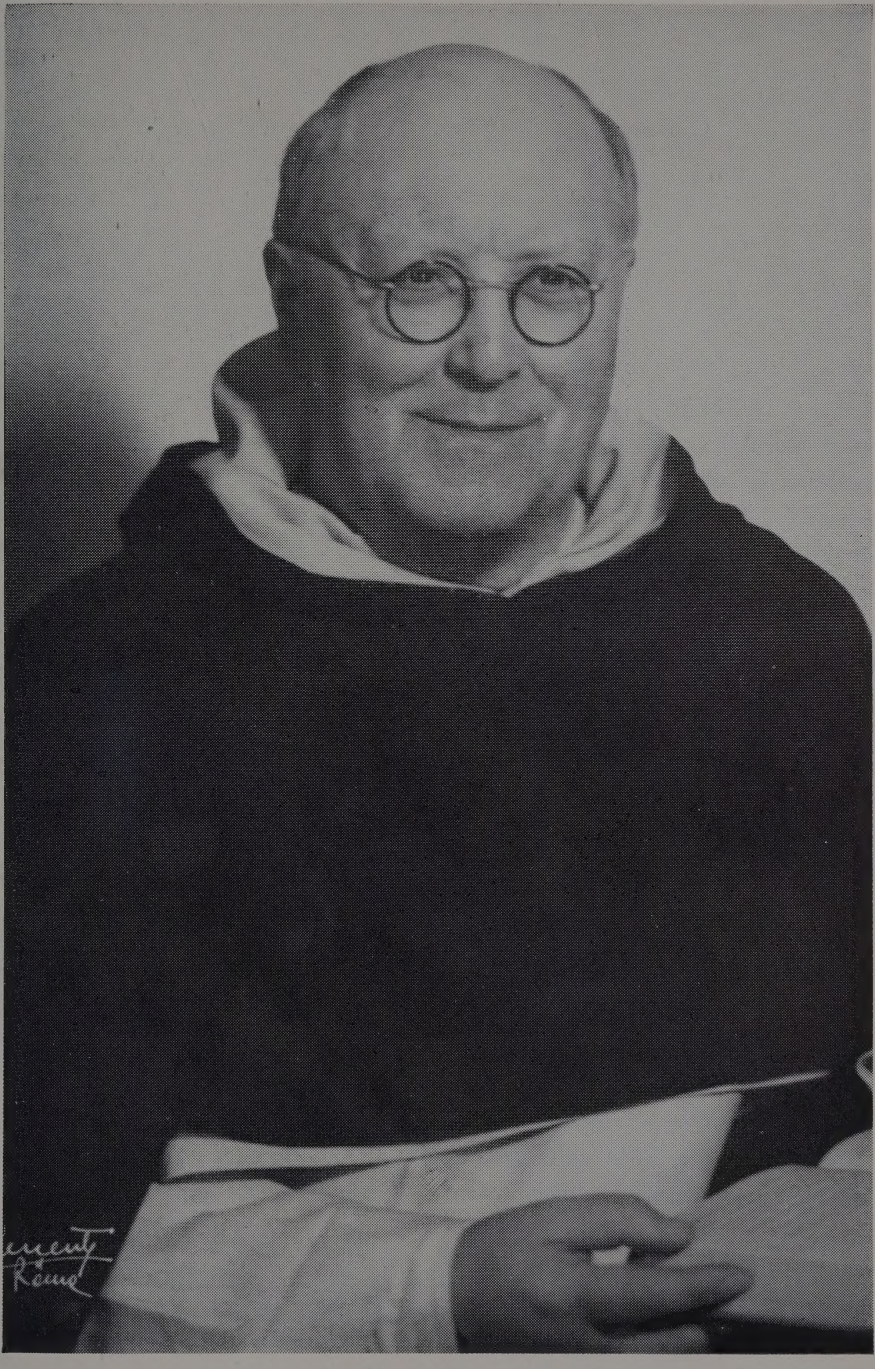
cum permissu superiorum

God, the Highest Truth, has created and guides human intellect, not that it may daily oppose new truths to rightly established ones but rather that having eliminated errors which may have crept in, it may build truth upon truth in the same order and structure that exists in reality, the source of truth.

Pius XII

Encyclical Humani Generis.


Rome

MOST REVEREND MICHAEL D. BROWNE, O.P.
Master General of the Order of Preachers

WE DEDICATE

TE DEUM LAUDAMUS. TE DOMINUM CONFITEMUR. . . . The Capitular Fathers, gathered at Rome, had elected a new Master General, and in accordance with the ancient tradition of the Dominican Order, they now gave thanks to God. PLENI SUNT CAELI ET TERRA MAJESTATIS GLORIAE TUAE. The hymn continued as the news was sent throughout the world to the waiting brethren. A few words sufficed. "Father Michael Browne elected." We all recognized the name of this man who had taught our professors.

As the news reached the great midwest, the words of the morning Mass came to the minds of all. HAEC DIES QUAM FECIT DOMINUS, EXSULTEMUS ET LAETEMUR IN EA.

David Browne was born in Grangemockler, Tipperary, Ireland, on May 6, 1887. He entered the Dominican novitiate at Tallaght after completing his studies at Rockwell College. On September 13, 1903, he received the habit of the Order and was given the name Michael.

Following his first profession, he began the courses of philosophy at St. Mary's, Tallaght, and in 1908 he left Ireland for Rome to begin his theological studies.

On May 21, 1910, Michael Browne was ordained a priest. He completed his course in theology at Rome and then was sent to the University of Fribourg where he received the degree of Lectorate in Sacred Theology in 1914.

His superiors then called him home to Ireland where he taught philosophy at the provincial studium. In 1915 he was appointed both novice and student master, which offices he filled until 1919. The novices and students of those four years remember him as a wise and prudent director, instilling in their hearts the spirit of Saint Dominic.

In 1919 he was sent back to Rome as a teacher of philosophy, little dreaming of the responsibilities that the years would bring. While teaching at the Angelicum he served as Prior of San Clemente, the church of the Irish Dominicans in Rome, from 1925 to 1930.

On September 30, 1929, the General Chapter, then meeting in Rome, awarded him the highest degree of the Order, Master of Sacred Theology. In 1930 he was elected Prior at the Angelicum, and for the next two years filled both this post and that of Student Master at our International College. He was appointed Rector Margnificus in 1932, and filled this post until 1941.

During these busy years, and those that were to follow, he found time to write numerous articles which have appeared in various periodicals of the Order, including ANGELICUM, REVUE THOMISTE and SAPIENZA.

When Father Browne was relieved of the office of Rector Magnificus, he hoped that his executive positions were over. He had by this time spent almost nineteen of his thirty-eight years as a Dominican in one or another office. It was perhaps with a feeling of relief that he taught his theology classes at the Angelicum.

But there were two offices in the Order which he had not filled, and he did not desire either of them. But God willed otherwise.

On January 13, 1951, his Holiness, Pius XII, appointed him Master of the Sacred Palace, an office instituted in 1218 and first held by our Father, Saint Dominic. In addition to serving as the pontiff's personal theologian, Father Browne became, *ex officio,* the censor of all books published at Vatican City, consultor of the Sacred Congregation of the Holy Office, prelate-consultor of the Sacred Congregation of Rites and consultor of the Pontifical Biblical Commission. He was also appointed personal theologian of the Secretary of State.

In the sudden death of Father Emmanuel Suarez, Father Browne mourned the loss of one who had been both a spiritual father and a personal friend. Rome had been the center of the lives of these two great

Dominicans. Both had served as prior of the Angelicum, and Father Suarez had been the immediate successor of Father Browne as Rector Magnificus.

As the date of the General Chapter that was to elect the successor of Father Suarez drew near, Father Browne joined with his brethren throughout the world in prayer for God's guidance. He knew well the responsibilities of the supreme head of the Order in all things, both material and spiritual.

He was present at the Angelicum on April 11, 1954 when he was elected as the eighty-first Master General of the Order of Preachers. As the prescribed ceremonies drew to a close, Father Browne knelt before the high altar and listened to the following prayer:

> Almighty God, grant to Thy servant whom we have elected to rule our souls, the gift of Thy grace that through Thy bounty, we may all rejoice in this election.

He rose, was led to his seat, and recommending himself to the prayers of the brethren, began immediately to govern the Order of Friars Preachers.

We, the student brothers of the Province of Saint Albert the Great, dedicate this issue of REALITY to his Paternity, Father Michael Browne. May this humble act be a sign of the obedience and reverence we will show him during his tenure of office.

The Editors

Courtesy of THE PYLON, 10 Via Boncompagni, Rome

HIS HOLINESS, PIUS XII, AND THE MASTER GENERAL

THE MASTER OF THE SACRED PALACE

THE OFFICE OF THE MASTER OF THE SACRED PALACE is a Dominican heritage, and rightly so. The position of Papal Preacher and Theologian requires not only men who are eloquent preachers of the Word of God, but also doctrinal preachers. Because of the greatness of his task and the character of his audience—the Holy Father himself and his attendants—the Master must be deeply versed in the ecclesiastical sciences.

Before the time of St. Dominic and the inception of his Order, the preaching function was restricted to bishops alone, for Christ had entrusted the preaching of the Gospel to His Apostles and their successors in the Church. But St. Dominic knew that ordinary preaching was insufficient to combat the heresies of the twelfth and thirteenth centuries; these heretics were learned. When St. Dominic petitioned Innocent III to approve of his Order of learned preachers, he was asking something novel and unique.

The Order of St. Dominic emerged as an Order dedicated to the salvation of souls through preaching and teaching. In light of this, the position of Master of the Sacred Palace fits in well with the Dominican Apostolate since the Master is both Papal Preacher and Theologian.

St. Dominic himself was the first to be granted this position. John Colonna, later Archbishop of Messina, wrote in 1242 of St. Dominic: "When the man of God was at Rome, many came from everywhere for his sound doctrine. For he was then reading Paul in the public schools, to which no small number of students, and even of prelates, came, and he was called Master by all."[1]

It was during his third stay in Rome, in the year 1218, that St. Dominic was called upon to explain the Scriptures to the Pontifical Court. He commented on the Epistles of St. Paul and the following year on the Apocalypse. The commentary on the Apocalypse was extant during the time of John Colonna and of St. Antoninus. Father Hyacinth Petitot, O.P., quotes from the Bollandists who are ordinarily exact in the matter of traditions relating to the Saint. They state that because of his interpretations of Scripture in the Pontifical Palace, he was called Master of the Sacred Palace.[2] In memory of St. Dominic, the Popes granted to his successors this privilege of lecturing to the Papal Court.

Some historians, among them Deniflé, Erhle, Mandonnet, and Althaner, doubt that Dominic was the first Master of the Sacred Palace, although Althaner admits that Dominic taught theology in Rome. According to Deniflé the Studium of the Curia was not established until the pontificate of Innocent IV in 1243, while Mandonnet places its existence no earlier than Clement V (1305-14).[3]

The recent researches of Father Taurisano, O.P., however, have brought to light documents proving that Honorius III instituted the Studium of the Curia. Suppressed within a decade because of the vicissitudes of war, it was later reinstituted by Innocent IV. The tradition, then, that St. Dominic was the first in this office remains firm.[4]

The controversy seems to center around the lack of explicit evidence indicating that St. Dominic was the first Master. It is obvious that the office did not exist as an official one until many of his sons had succeeded him. But we do know that the functions of the later official position were those exercised first by the Saint.

---

[1] "Cum autem esset vir Dei Romae, multi ad eius sanam doctrinam undique convolabant. Legebat enim tunc in publicis scholis Paulum, ad cuius scholas confluebat non modica turba scholarium, et etiam praelatorum, et Magister ab omnibus vocabatur." (Innocent Taurisano, O.P., *Hierarchia Ordinis Praedicatorum* [Romae: Unio Typographica Manuzio, 1916], 32.)

[2] "Certe nemo dubitare potest quin S. Dominicus in Sacra Scriptura fuerit versatissimus ut aliunde colligitur ex assiduo illius studio. . . ." (Cf. Hyacinth Petitot, O.P., "Saint Dominic—His Physical and Moral Physiognomy," in *Dominican Spirituality* [Anselm Townsend, O.P., translator, Milwaukee: Bruce, 1934], 127.)

[3] Albert Zucchi, O.P., *Roma Domenicana* (Firenze: 1941), vol. III, 67-8.

[4] *Ibid.*, 68.

Beginning with St. Dominic there have been ninety Masters of the Sacred Palace. Father Taurisano has compiled the complete list, up to 1916, which includes, besides St. Dominic, St. Albert the Great, his pupil Bl. Ambrose Sansedoni, and St. Vincent Ferrer, although the last mentioned was appointed by the Avignon Pope Benedict XIII during the Great Schism.[5]

According to those who deny an unbroken line of succession, the Master of the Sacred Palace was confused with the Master or Regent of the Studium of the Curia. Père Mortier admits that there were schools for clerics in the Pontifical Lateran Palace, just as there were some near the cathedrals. As these schools expanded during the course of time, several Lectors were employed to teach under the supervision of the Regent of the Curia. But this latter post is not to be confused with the Master of the Sacred Palace, who was superior over all—Regent, Lectors, and students.[6] St. Thomas Aquinas is sometimes mistakenly referred to as Master of the Sacred Palace; however, he taught merely as a Lector in the Studium of the Curia.

It was during the time of William of Gudino and at the request of Cardinal Nicholas da Prato, O.P., that the office was officially recognized by Clement V as belonging to the Dominican Order. In the six centuries since that time, only one Master has not been a Dominican: Fr. Raymond Duranti, who appears to have been a Cistercian.

Over a period of seven hundred years the tasks assigned to the Master have changed considerably. His principal functions, however, have been the following: lector in Sacred Theology and Papal Preacher, Theologian to the Pope, censor to publications, and consultor to various Sacred Congregations.

As we have already mentioned, St. Dominic lectured to the Papal Court on theological and scriptural questions. In time, after the institution of the papal school, the Master presided over the Lectors and Regent, who taught under him. Besides lecturing, he was the Papal Preacher, continuing the work of St. Dominic in instructing the papal residents. Later, when his work became too heavy, the preaching duties were entrusted to his companion, also a Dominican. By decree of Benedict XIV in 1743 a further division was made, so that at present the Master's companion preaches to the papal household, while a Capuchin preaches to the pope and the cardinals. However, because of the Master's high reputation, Pope Eugene IV in 1439 granted him the right to censor papal preachers, who were not allowed to speak in the Papal Chapels until their discourses had been approved. Callistus III in 1455 amplified his authority even more: the Master was to determine the subject of the sermon and to have a copy to watch during the sermon so that he might correct the speaker if necessary. Only cardinals were exempted. Although the decree of Callistus III remained unchanged until 1870 when Papal Chapels were abolished, this privilege had fallen into disuse.

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[5] Taurisano, *op. cit.*, 29-63.

[6] P. M. Mortier, O.P., *Histoire des Maitres-Generaux de L'ordre Des Freres Precheurs* (Paris: Picard, 1903), vol. III, 649; vol. IV, 330.

The development of the office of Papal Theologian has been gradual. In the *Acta* of the Palatine Prelates in 1409, it is shown that the Master was bound to deliver lectures and at times to propose or answer questions at the theological conferences held in the pope's presence. The Holy Father also sought his advice on matters of faith until, under Paul III, the Congregations of the Inquisition and the Holy Office came into existence and took over this work. Most recently, Pope Pius XII in 1942 conferred on Father Mariano Cordovani, O.P., then Master of the Sacred Palace, a new title: that of Theologian of the Secretariate of State *ad personam* and *durante munere.* Although such a position had no historical precedent, it seems that Father Cordovani had exercised the task of advising not only the Holy Father but also the Secretariate of State.[7] It now appears that this will become a permanent function, since both of Father Cordovani's successors have received this privilege.

Beginning with the decrees of the Fifth Lateran Council under Leo X in 1515, the right to grant permission to print and to publish books in Rome was accorded to the Master of the Sacred Palace and the Cardinal Vicar. From that time on, no book was to be brought out in Rome or in its district without the *imprimatur* of both Master and Cardinal Vicar. From 1625 the Master alone accorded to authors residing in Rome permission to publish their works outside the city, and if the book bore the joint *imprimatur* of the Master and the Cardinal Vicar, no other approbation was necessary. In addition, he was invested with jurisdiction over printers and booksellers in Rome and could penalize them if they failed to obtain his permission and license. Furthermore, he was given authority to condemn books and to prohibit the reading of a book under censure. This task was given to the Congregations of the Inquisition and of the Index after their establishment in 1542 and 1587 respectively. It was also the Master's privilege to grant permission to read books on the Index; this permission was restricted by Pope Gregory XV to the city of Rome alone.

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[7] Raymond Spiazzi, O.P., *P. Mariano Cordovani* (Roma: Belardetti, 1954), vol. I, 353-354.

Because of his important duties the Master has always ranked high in the Church. He was President of the Theological College in Rome, the Sapienza, instituted by Sixtus V, until its dissolution by Pius XI. From the time of Pius V to Gregory XIII, he was Theological Canon of the Basilica of St. Peter. He was also Primate of the Church of St. Barbara and St. Thomas Aquinas of the Books. Besides these, other positions have been exercised by the Master: examiner of bishops, member of the commission for parishes in Rome, consultor to the Congregations of the Holy Office, the Index, and Indulgences. He is the fourth Palatine Prelate, to whom, as to bishops, the papal guards present arms.

No more official statement can be made concerning the office of the Master of the Sacred Palace than what is contained in the *Annuario Pontificio*, the official directory of the hierarchy and important dignitaries of the Church. Because great care is exercised in describing the members of the Pontifical Family, it serves as a testimony of the Holy See itself:

> This office seems to reach back, in origin, to the time of Saint Dominic Guzman and Pope Honorius III, although there remains some question as to the success of Masters in the second half of the thirteenth century. . . . .
>
> Today he is confidential theologian to the Holy Father, Consultor to the Supreme Congregation of the Holy Office, Official Prelate of the Sacred Congregation of Rites, and general Consultor to the Pontifical Commission for Biblical Studies. He belongs to the Pontifical Family, and lives in the Vatican.[8]

It was to this position that the present Master General, the Most Rev. Michael Browne, O.P., was appointed in January, 1951, after the death of Father Mariano Cordovani, O.P. Father Browne, as the eighty-ninth Master, filled such positions as Theologian of the Secretariate of

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[8] *Annuario Pontificio* (Citta del Vaticano: 1955), 989.

State, Consultor to the Sacred Congregation of the Holy Office, Official Prelate of the Congregation of Rites, Consultor for the Pontifical Commission of Biblical Studies, and Member of the Council of the Pontifical Academy of Rome of St. Thomas Aquinas.

Following Fr. Browne's election as Master General, Pope Pius XII named as Master of the Sacred Palace the Most Rev. Aloysius Ciappi, O.P., Dean of the Theological Faculty of the Angelicum. On the same day he was named Theologian of the Secretariate of State *ad personam* and *durante munere.*

The Master of the Sacred Palace is an illustrious member of the Dominican family. His history begins with that of the Order. For seven centuries the popes have called outstanding men of the Order to serve the Holy See and to do the work of the Church. History shows that the Order has proven itself worthy of such confidence.

Matthew Hynous, O.P.

THE QUEENSHIP OF MARY

THE CITIZENS OF HEAVEN REJOICE. The Blessed sing. Angelic hosts surround the throne of glory as the piercing call of trumpets proclaims the royal welcome. All eyes are upon the Queen who is seated beside the throne of her resplendent Son, the King of kings. Her countenance is radiant with joy, her eyes fixed in adoration on the King. Inclining towards Him, she receives from his hands the crown of glory, of honor, and of dominion. The Mother of the King has been exalted, the Queen of Martyrs rewarded. The humble Maid of Nazareth reigns over the whole universe. Thus did Fra Angelico long ago with brush and color describe for us in his "Coronation of the Virgin" the triumphant exaltation of the Queen in the court of heaven. But he is not alone in his veneration for the royal Mother of God.

Christians of all times have expressed belief in Mary's queenship. The earliest sermons and writings attribute to her such titles as Lady, Ruler, Empress, and Queen. The Church, especially in the Litany and the Rosary, constantly invokes her as Queen. In numerous documents the Popes have explicitly taught that Mary rules beside her Son in heaven. The present Pope, yielding to the requests of Catholics all over the world, has instituted in honor of the Virgin Queen a new feast. This feast was proclaimed throughout the Church in the encyclical letter, *Ad Caeli Reginam,*[1] in which the Holy Father enumerates the various sources attesting to Mary's queenship and explains the Church's teaching with regard to it.

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[1] Pius XII, *Ad Caeli Reginam*, Oct. 11, 1954; transl. *American Ecclesiastical Review*, CXXXI (December, 1954), 403-417.

In this study we will not examine the sources, but relying principally on the Pope's letter, we will discuss the nature of the queenship, the power it implies, and the effects of that power within the Kingdom. Before treating these matters, however, we must consider the titles by which Mary has become Queen. These titles are the foundation of the queenship and will in that capacity shed light on our entire study.

In a radio message to the Portuguese people in 1946, referred to in the encyclical, His Holiness had this to say about Mary's titles to royal dignity:

> Throughout eternal ages Jesus is King by nature and by right of conquest; through Him, with Him, and subordinate to Him, Mary is Queen by grace, by divine parenthood, by right of conquest, and by a singular election.[2]

However, in the encyclical issued in 1954, which contains his final statement on the matter, the Pope reduces these four to two: the divine parenthood and the right by conquest. Let us now analyze each of these titles and their relation to one another.

All Mary's privileges and honors have their source in the divine motherhood. On this source also must her queenship depend. The Pope clearly establishes this when he teaches that ". . . the basic principle upon which Mary's royal dignity rests is without doubt her divine maternity."[3] To clarify this statement His Holiness cites two passages from Sacred Scripture and concludes from them that Mary is Queen:

> In sacred scriptures we read this statement about the Son whom the Virgin will conceive: "He shall be called the Son of the Most High; and the Lord God will give him the throne of David his father, and he shall be king over the house of Jacob forever; and of his kingdom there shall be no end." From this it is easily deduced that she too is Queen since she brought forth a Son who, at the very moment that He was conceived, was, by reason of the hypostatic union of the human nature with the Word, even as man, King and Lord of all things.[4]

This text not only establishes the maternity as the fundamental reason for Mary's queenship, but it brings out as well the aspect under which the queenship is related to it. Mary is Queen because she is the Mother of One who is by nature King.

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[2] "Jesus e Rei dos seculos eternos por natureza e por conquista; por Ele, com Ele, subordinadamente a Ele, Maria e Rainha por graca, por parentesco divino, por conquista, por singular eleicao" (Pius XII; allocution, *Nuntius Radiophonicus* [A. A. S., XXXVIII, 1946], 266).

[3] Pius XII, *Ad Caeli Reginam*, 410.

[4] *Loc. cit.*

To acquire royal dignity it is necessary to be related by a most intimate bond of union to one already possessing it. Thus a queen is truly royal because she is the spouse of the king, the prince and princess because they are the royal offspring. But Mary acquired royal dignity by a union far more intimate than these, for the term of her maternity is a Divine Person, who, even as Man, is by nature King and Lord of all. As God, He is King from all eternity. As Man, He is King in virtue of the hypostatic union. Now since this union necessarily implies the divine maternity, Mary is related to One who possesses royal dignity in the highest degree possible: she is related by blood to the Royal Son of God, the King of kings. As a consequence, Mary shares connaturally[5] in Christ's royal dignity. And since divine motherhood is the most exalted union possible with the Divine King, Mary's participation in royalty is the highest possible: she has become the Queen. It is true to say then, that just as Jesus is King at the very moment of his conception, so Mary at the very moment she conceived Him was constituted Queen. "Rightly, therefore, did the Angel revere the Blessed Virgin because she is the Mother of the Lord and therefore Lady," wrote the Angelic Doctor.[6]

> Now, the most Blessed Virgin Mary is to be called Queen, not only by reason of her divine maternity, but also because by the will of God she has had an outstanding part in the work of our eternal salvation.[7]

Just as the Divine Word willed to come on earth only if the Virgin freely consented to be his Mother, He willed to suffer and die only if his Mother shared most intimately in those sufferings. At the foot of the cross Mary willed that her Son should be slain for the sake of the common good as the Father willed. Completely sacrificing her maternal rights, she offered her Divine Son to the Father, all the while pleading with Christ for our salvation. The Father was pleased and accepted this suffering in unison with the infinite merits of her Son as a fitting satisfaction for the sins of men. So great were her sufferings that she became the Queen of Martyrs. She is the Valiant Woman who has led us out of captivity. With Christ she has restored all things so that ". . . the work of our salvation was accomplished through a certain 'recapitulation,' in which a virgin is instrumental in saving the human race just as a virgin was instrumental in making it subject to death."[8] The New Eve by her active participation in the sufferings of the Saviour has, in her own way, merited the salvation of all mankind. All, therefore, are her subjects by right of conquest. His Holiness does not hesitate to come to the following conclusion:

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[5] Cf. B. Merkelbach, O.P., *Mariologia* (Paris: Desclee, 1939), 385.

[6] "Merito ergo Angelus reveretur Beatam Virginem, quia Mater Domini, et ideo Domina est" (St. Thomas, *In Salutationem Angelicam Expositio* [*Opuscula Theologica,* Romae: Marietti, 1954], 241).

[7] Pius XII, *op. cit.*, 411.

> Hence we may certainly conclude that just as Christ, the new Adam, must be called King, not only because He is the Son of God, but also because He is our Redeemer; so, by a certain kind of analogy, the most Blessed Virgin is Queen, not only because she is the mother of God, but also because, as the New Eve, she was associated with the new Adam.[9]

This text is an excellent guide for understanding the interrelationship of Mary's titles to queenship. First of all, her titles parallel those of her Son. Christ is King by nature: to this corresponds the divine maternity. Christ is the Redeemer: Mary, the Co-redemptrix. Of these two the divine maternity holds the principal place. By it Mary is constituted Queen in the strictest sense just as her Son at the moment of his conception is King in the strictest sense. Even were this her only title Mary would still be Queen. But the Kingdom over which she rules with Christ is a Kingdom which has been won on the field of battle, and the price of victory was the suffering and death of the King. Mary's share in these sufferings has won for her an additional right to rule. The result is that Mary is a Victorious Queen just as her Son is a Victorious King. This note of suffering and victory enables us to grasp the full meaning of Mary's queenship. Neither of these titles taken separately would sufficiently account for it. They must be understood together for in God's plan they are inseparable. Jesus was born a King to become our Redeemer; Mary became his Mother in order to become his Associate in our redemption. Hence the Holy Father teaches " . . . that this most glorious Lady was the beloved mother of Christ precisely 'so that she might be made His associate in the redemption of the human race'."[10]

Upon these two titles, to which all others must be reduced, rests Mary's claim to royal dignity; a claim which God Himself has given her, and on the basis of which He has determined that she should reign forever.

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[8] *Ibid.*, 412.

[9] *Loc. cit.*

[10] *Loc. cit.* The Holy Father here quotes Pius XI, *Auspicatus Profecto.*

Let us now turn our attention to the nature of the queenship. In the attempt to discover what this is, we must keep in mind a principle already implicitly indicated, a principle basic to all sound Mariology: *whatever Mary is or has depends in being and understanding upon the Reality which is Jesus Christ.* Consequently, the nature of her queenship must be studied in relation to his kingship. The exact meaning of this relationship has been carefully specified by the Holy Father:

> So it is that Jesus Christ alone, God and Man, is King in the full, proper, and absolute sense of the term. Yet Mary also, although in a restricted way and only by analogy, shares in the royal dignity as the mother of Christ, as His associate in the labors of the Divine Redemption, and in His struggle against His enemies and in the victory He won over them all.[11]

In the full and strict meaning of the term Jesus Christ alone possesses royal dignity by essence. To Him alone as King does it pertain by his very nature to lead the members of his Church to their final goal. And He is in his own Person the Ultimate Beatitude towards which He draws them. This He can accomplish most efficaciously because by nature He possesses complete and absolute dominion over all creatures. But God the Father had determined from all eternity that Jesus Christ, the King, though perfect and sufficient in Himself, was to have a partner, a consort who was to be his Queen. This Queen was to have a share in his royal dignity because she was to give Him birth and suffer with Him beneath the cross. Hence Mary's queenship consists essentially in a participation in the royal dignity of her Son. Of its very nature it is completely and absolutely dependent on his kingship. Whatever authority and power she may enjoy must always be relative and subordinate to his. This becomes clearer if we keep in mind that the whole notion of a queen means nothing without that of a king, whereas a king, possessing full authority and power, can be understood independently of a queen. Moreover, that Jesus should thus associate Mary with Himself implies no imperfection whatever in his kingly dignity. His power is not diminished by being shared with the Queen any more than the sun is diminished when the moon reflects its light. Rather, this association shows the great wisdom and power of a King who so liberally shares his right to rule.

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[11] *Ibid.*, 413.

We have already noted that queenship is the greatest possible participation in Christ's kingship for any creature. Next to the King, therefore, Mary has the highest office in the whole realm. Exalted above all creatures, she is subject only to the King, and all else is subject to her. The position she holds is something unique, something proper to her alone. She is Queen in the strictest meaning of that term.

Mary could hardly be called a queen in a metaphorical sense alone. True, her great personal excellence merits this honor, but such a notion of queenship does not of its nature imply royal dignity in the strict sense. Neither is Mary merely a minister or vicar, for these also do not imply royal dignity in the strict sense. Finally, Mary is not to be thought of as a queen-mother who bears a son later to be king, because, as we have already seen, the Son whom she bore was a King at the very moment He was conceived. But just as we must avoid minimizing the nature of the queenship we must also avoid exaggerating it. Mary's queenship is not a sort of imperfect kingship, differing only in degree from the royal dignity of Christ. And again, Mary must not be compared to the queen who rules in default of a king. Such a queen might rather be called a substitute-king, for the authority she exercises is not proper to a queen as such. What we must do is think of Jesus and Mary together and then we will avoid both extremes. At the same time we should focus our attention on the abundance of the Queen's grace. This will help us to form a clearer concept of the queenship:

> . . . the indescribably perfect God "so marvelously endowed her above all the angels and Saints with the abundance of all heavenly gifts from the treasury of the Divinity that she, always completely free from every stain of sin and entirely beautiful and perfect, possesses such a fullness of innocence and holiness that under God no greater than this is understood and that no one other than God Himself can ever know."[12]

Thus far we have established that Mary is Queen, the titles by which she has become Queen, and the nature of the queenship. We must now consider the power which her royal dignity implies.

The queenship is ordained to action. The activities of the Queen, therefore, will manifest the nature of her power. The end governing these activities is the salvation of souls. This end she has in common with the King. But it is the way in which that end is attained which differentiates the Queen's role from that of the King. This difference is of great importance, for whatever we discover about the Queen's power must always remain formally distinct from the King's. This is so because her power flows from her queenship as from its root cause, whose limitations it cannot exceed. Mary's power, therefore, like her queenship, is essentially a participation. Christ alone possesses by nature the fullness of legislative, judiciary, and executive power. He alone is King in the full, proper, and absolute sense. But what does this participation mean? What is the nature of the Queen's power?

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[12] *Loc. cit.* The Pope is quoting the bull *Ineffabilis Deus* of Pius IX.

We must again have recourse to the teaching of Pope Pius XII: "From this association with Christ comes the royal function by which she can disperse the treasures of the Divine Redeemer's Kingdom."[13] Here he establishes that Mary has actually received royal power and determines its nature in general. By exercising this power the Queen actually reigns, and this reign is a share in the influence by which Christ reigns over minds and wills. The Holy Father then states specifically what the Queen does in the exercise of her power, adopting for this purpose the words of Pius IX:

> Turning her maternal heart toward us and dealing with the affair of our salvation, she is concerned with the whole human race. Constituted by the Lord, Queen of heaven and earth, and exalted above all the choirs of angels and the ranks of the Saints in heaven, standing at the right hand of her only begotten Son, Our Lord Jesus Christ, she petitions most powerfully with her maternal prayers, and she obtains what she seeks.[14]

Finally, to indicate the scope of her power the Pope declares with Leo XIII that "in the distribution of graces an 'almost immeasurable power' was given to the Blessed Virgin Mary."[15]

These three texts lead us to conclude that the royal power of the Mother of God consists essentially in the fact that she is Mediatrix of all graces. The relation this power has to the threefold power of the King will be brought out when we discuss the effects of the Queen's power in the Kingdom.

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[13] *Loc. cit.*

[14] *Ibid.*, 414. Bull *Ineffabilis Deus* is cited again.

[15] *Loc. cit.*

Theologians note three qualities in Mary's power as Mediatrix. It is *efficacious, universal,* and *necessary.* Efficacious, because the Queen's intercession is most powerful: she can be refused nothing by the King. Theologians explain that this is so because, as his Mother, Mary exercises a certain dominative ascendency over the Heart of her Son. They maintain this to distinguish the efficacy of Mary's intercession from that of the Angels and Saints. Consequently, whatever the Queen wills comes to be, and it is unnecessary to say that the Queen wills only what the King wills. Universal, because all graces fall under her mediation. Necessary, because according to the divine plan we are to receive no grace except through Mary. It follows, then, that the Queen has a positive, active, and dominating control over the very life principle of the Kingdom, for by grace the Kingdom lives, grows, and attains to its ultimate perfection. Such power is beyond anything we can grasp.

Yet the magnitude of her power should cause no fear, for Mary, above all, is Queen of Mercy. Everything she does is exclusively a work of mercy. The rigors of justice, theologians teach, fall only under the power of the King. Mary's power, therefore, is the power of mercy alone. To keep this constantly before our minds, the Church in her beautiful hymn, "Salve Regina," first addresses Mary as Queen, and then immediately as the Mother of Mercy. The Holy Father's teaching, cited a few lines ago, brings out the same point. The very titles by which Mary has become Queen indicate unmistakably the essential characteristic of her royal power. The idea of mercy is inseparable from that of mother, and Mary is the most perfect of all mothers. Mother of the King and on Calvary Mother of us all, she embraced most cruel sufferings to gain for Christ our love and for us his grace. The power based on such titles cannot be but all merciful, bringing only gifts to mankind. Hence, the Holy Father says, "The Queen's sovereignty is essentially maternal, exclusively beneficent."[16]

The Kingdom over which Mary rules with her Son is essentially spiritual. Not of this world, it is chiefly a reign over minds and wills. But just as Christ's power extends to temporal matters, as was clearly taught by Pius XI, Mary's influence will be felt there.[17] All temporal events are related to man's salvation and the glory of Christ, and these are the Queen's chief concerns. Our Lady has dominion even over the powers of nature. There is nothing to which her power does not extend. In the words of Pius XII, "Her Kingdom is as vast as her Son's because nothing is excluded from her dominion."[18] Her dominion extends to the Church Militant, the Church Suffering, and the Church Triumphant. In each her power will be felt according to the condition of the members.

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[16] "E que a sua realeza e essencialmente materna, exclusivamente benefica." (Pius XII, *Nuntius Radiophonicus, loc cit.*)

[17] Cf. Pius XI, *Quas Primas,* A.A.S., XVII (1925), 593, for this and other notions on the Kingship of Christ.

Theology tells us that God gives the Blessed in heaven knowledge of things which are of particular concern to them. The entire Church is Mary's particular concern and each member an object of her special care. From the influx of her life-giving grace all receive life, growth, and ultimate perfection. The Queen, therefore, as befits her role, possesses a complete and detailed knowledge of all that transpires within her Kingdom, which guides her use of the great power God has given her over grace.

We on earth stand in great need of her assistance. The souls in heaven already enjoy the Vision of God. The souls in purgatory are absolutely sure of attaining it. But we do not have such certitude. Left to ourselves, we would certainly perish. To prevent this the Queen of the Mystical Body of Christ comes to our assistance in a very special way, and this exercise of her power in our behalf reveals a plan of incomparable beauty and efficacy.

To begin with, the Queen is the perfect model of Christ's law. We look to her as the most outstanding example of the love and service that we should render the King. But the Queen does more than set us an example. The powerful influx of her grace teaches us the spirit of the King's law and moves us to love and obey it. By her grace we submit to our lawful superiors whoever they may be, and they, in turn, are guided by the Queen who teaches them how to govern their subjects. Our Queen is the Seat of Wisdom and the Mother of Fair Knowledge. Mary, however, did not establish the law of the Kingdom. This is formally the function of the King. But there is nothing to prevent the King from delegating to the Queen some special power for the formulation of some particular law. This, then, is Mary's relation to the Lawgiver. Now, as of old at the marriage feast of Cana, she exhorts us to do whatsoever He shall tell us and gives us the grace to accomplish it.

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[18] "E o seu reino e vasto como o de seu Filho e Deus, pois que de seu dominio nada se exclue" (Pius XII, *Nuntius Radiophonicus, loc. cit.*).

But the Queen's power extends further. Everyone in the Mystical Body from the Supreme Pontiff to the new convert owes his calling to her grace. Under her fertile influence the Church grows continually. Queen of the Militant Church, Mary wages a ceaseless war against Satan to protect her Kingdom. Queen of truth, she destroys all heresy. By her grace Martyrs are strong, Virgins constant, and Confessors wise. Above all she is the special Patroness of the multitude of the Church's poor.

Besides these activities which pertain more or less to the Church as a whole, there is between Mary and each member of the Mystical Body a bond of union most intimate and personal.

At the foot of the cross Jesus gave Mary to us to be our Mother. By his infinite power He made her our Mother in a very real sense, because by her sufferings she has co-redeemed us. But since the Blessed Virgin is also the Queen, we are royal sons. This does not mean that our sonship is on a par with Christ's. Between them there is an infinite distance. Nevertheless, what we have is true sonship based on our birth in grace. The relation to our natural mothers is just a faint image of it. No greater union with the Mother of God can be conceived than that of royal sons, brothers of Christ the King, and heirs to his Kingdom.

The Queen's influence over us will be most intimate and powerful because grace penetrates to the very essence of the soul and permeates all its faculties. At every moment we are dependent on it. The Blessed Virgin realizes perfectly our complete dependence upon her. Nothing escapes her. She knows every movement of our souls, every desire, everything we do, everything we say. Not one of our needs passes unnoticed. Fully aware of our condition, she does all she can to help us. She takes issue with temptation and wins for us the victory. In every doubt she enlightens us. In distress she consoles us. When her Son would punish us as we deserve, she pleads for mercy. She does not punish. She does not condemn. These belong to the office of the Just Judge alone. Her power is "exclusively beneficent." To crown all her labors she bestows on those who are faithful the grace of final perseverance. After Christ himself no one loves us more or has more power over us than she. Only through the Queen can we have access to the Divine King. "Therefore, let all Christ's faithful glory in the fact that they are subject to the rule of the Virgin Mother of God who both enjoys royal power and burns with a mother's love."[19]

But at death many of Mary's children cannot enter immediately into glory. They must for a time undergo expiatory suffering in purgatory. But they are still subjects of the merciful Queen who does not abandon them. She shows her love by continually lessening the painful fire which afflicts them. For this purpose she inspires the prayers of the other members of the Mystical Body. In the end it is she who delivers them from their torments and presents them joyful and glorious to the King.

Those souls, however, who have died in grave sin are cast immediately into hell. To them the Queen's countenance is as terrible to behold as an army in battle array. Yet, as St. Thomas teaches, even in hell God's mercy is present; because the reprobate do not suffer as much as they deserve.[20] Father Garrigou-Lagrange concludes that this is due to the merits of Jesus and Mary.[21] Thus even in hell the influence of the Queen's mercy is felt.

But it is in heaven that Mary's rule is most glorious. The members of her royal court delight in being her subjects and in carrying out her every command. They look on her and marvel at her beauty. They see, not in the obscurity of faith but in the clarity of vision, that she reigns triumphant because she is the Mother of their King and because she suffered with Him beneath the cross.

But Mary's victory will not be complete until the end of time. Then she will so crush the head of the serpent that he will never again have power to disturb her Kingdom. Until then, however, the power of the serpent remains, and Pope Pius XII laments its apparent increase. He sees a violent flood of hate, injustice, and corruption engulfing the world. Great numbers of Christians are persecuted. Communism continues to spread and peace is threatened on every side.

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[19] Pius XII, *Ad Caeli Reginam*, 414.

[20] "Et tamen in damnatione reproborum apparet misericordia, non quidem totaliter relaxans, sed aliqualiter allevians, dum punit citra condignum. . . ." (St. Thomas, *Summa Theologiae*, I, q. 21, a. 1, ad 1).

[21] Reginald Garrigou-Lagrange, O.P., *The Mother of the Saviour* (Dublin: Standard House, 1948), 265.

To combat these great evils the Holy Father has instituted the feast of the Queenship which is celebrated throughout the world on the thirty-first of May. On that day the whole human race is consecrated to the Immaculate Heart of the Queen. Thus he offered an enfeebled world the wisdom and strength of the powerful Queen of Heaven as the practical, concrete solution to its many problems. The Queen is the special sign of our times. In that sign the world may hope for peace.

> Is she not the rainbow that God has placed in the clouds, the sign of the covenant that brings peace? "Look upon the rainbow, and bless him that made it; it is very beautiful in its brightness. It encompasseth the heaven about with the circle of its glory, the hands of the Most High have displayed it."[22]

Victor M. LaMotte, O.P.

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[22] Pius XII, *op. cit.*, 417.

MAN OF FAITH, FATHER LOUIS FANFANI, O.P.

"GO FORTH FROM THIS WORLD, CHRISTIAN SOUL, in the name of the Father who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Spirit. . . ."

The prayers for the dying hung solemnly in the atmosphere of the closed hospital room, touching each of the watchers—the friends and associates gathered about the sickbed—with the promise of death. Every heart was moved, but none more than that of the man who lay back upon the bed, about to face death.

He was a priest, and in his eyes burned the spirit of faith, the faith he had taught, preached, counselled, contemplated. Faith was there in his eyes, shining as it had shone throughout his life, as it was uttered in those last moments in the words: *Credo, Domine. Credo, Domine,* he had said—"Lord, I believe."

And the prayers for the dead were finished.

"The Rosary," he murmured, "the Rosary." And it was begun.

A few minutes later the *Salve Regina* was intoned, and there passed from the still room into the hands of God the soul of a great Dominican, a man of faith, Father Louis Fanfani. At 8:30 A.M. on Wednesday, October 25, 1955, at the age of seventy-nine, after a month of illness and pain, Father Louis Fanfani met death to one life and a birth to a new life, surrounded by his friends and brothers in religion.

The prayers had been read by Very Reverend Father Michael Browne, Master General of the Order of Preachers. Beside the bed had knelt His Eminence, Cardinal Pizzardo, his close friend. Filling the room were other dignitaries come to pay their last respects to one whom they had known and admired.

Draped in violet, flanked by massive obituary candles, and surmounted by crucifix and priestly stole, his coffin stood in the heart of the basilica he had loved so well. Like many saints and saintly Dominicans before him, he had by his presence hallowed this shrine of antiquity. And now on this twenty-seventh of October, 1955, his requiem was being sung there by the Master General of his Order, attended by the General Curia of the Order and the Dominicans of Rome, by innumerable Vatican officials, by a host of bishops and cardinals and by a throng of priests, religious, and laity.

Father Fanfani's funeral in Santa Maria Sopra Minerva was an almost adequate tribute to the greatness of his fifty-five years in Rome. For all but ten of those years, the last ten of his life, he had lived and labored at the Minerva, labored zealously for the Church and his Order, and for those countless souls who sought him out as a spiritual director. On the twenty-seventh of October, Catholic Rome and his Dominican brethren crowded into his basilica to acknowledge his greatness and their indebtedness to that greatness.

"Lord, I believe." This spirit of faith had animated a long and successful life of labor for the Order and for the Church. It had animated the gentleness and friendliness of the priest, the penance and poverty of the religious, the zeal and dedication of the apostle. Now the faith was changed into vision.

Settimio Giuseppe Fanfani was born in Italy, in Pieve Santo Stefano, on November 24, 1876. At the age of sixteen he received the Dominican habit as a novice in the Order's convent at Bibbiana, taking as his religious name, Brother Louis. Upon the completion of his novitiate year, he was sent to the convent of San Domenico in Fiesole, and later to Santa Maria Sopra Minerva in Rome to continue studies for the priesthood. Louis Fanfani was ordained to the priesthood in Rome on May 27, 1899. Finishing his course in theology, Father Louis obtained the degree of Lector in Sacred Theology, subsequently remaining in Rome for further studies that would fit him for a teaching career in the Order's college in Rome, a career in which he was to distinguish himself for almost a quarter of a century.

The studies for the Doctorate of Theology behind him, Father Fanfani was assigned to the Dominican ecclesiastical college in Rome, in those days known as the College of St. Thomas Aquinas and established at the convent of the Minerva. He soon became Dean of the College, a position he held for six years until, in 1909, the institution was moved to more spacious quarters on the Via San Vitale and renamed the Angelico. And there in the Collegio Angelico he remained for sixteen years, holding for almost the entire period the chair of moral theology.

In the meantime, Father Louis Fanfani held successive positions of responsibility within his religious community. At different times he was master of novices and students at the Minerva, sacristan-administrator of the basilica and its shrines, prior of the convent for six years, postulator-general in the causes of Dominican saints and blesseds, and the pastor of the parish attached to the convent of the Minerva.

In 1921 he was elected prior provincial of the Roman province. At the end of his second term of office, in 1933, he was again made pastor. This was followed by a third term as provincial, and this in turn by his election for the third time as prior of the Minerva.

Toward the end of his third provincialate, Father Fanfani began to be called upon by the Holy See as theologian. In 1936 he became a consultor to the Sacred Congregation of Religious, and in the years immediately following, consultor to the Sacred Congregation of the Council and to the Sacred Penitentiary. In addition, the Vicariate of Rome requested his assistance in catechetical work and as Apostolic Examiner of the clergy. Finally, in 1945 he was called by the late Master General, Father Emmanuel Suarez, to the General Curia of the Order at Santa Sabina to undertake the duties of Socius to the General representing the Italian provinces of the Order. A few years later he also assumed the office of prior in the convent of Santa Sabina, a position he held until shortly before his death.

During these years at the Minerva and Santa Sabina, Father Louis Fanfani was active with the laity of Rome both as spiritual director to countless souls and as counsellor for numerous social groups. He took a priestly interest in the Catholic University Women of Rome, and from his apostolate in the university field there flowered the Union of Saint Catherine of Siena, later to become through his own untiring labors the Congregation of School Missionaries, a community of Dominican Sisters dressed in lay garb which today flourishes in Italy and several missionary countries.

In every phase of his Dominican career, he found both the opportunity and the inspiration to write for souls. Having then only to apply his zeal, he produced abundantly. From his experience as the Minerva's pastor, there issued the *De Jure Parochorum* and the *Diritto dei Parroci;* his years as prior and provincial were surely responsible for the synthesis of speculative thought and practical wisdom that one finds in the *De Jure Religiosorum.* His activities as a spiritual director were just as certainly the source of his immensely popular *Our Prayers* and the widely translated *The Rosary of the Blessed Virgin Mary;* his *Teologia per tutti* ("Theology for Everyman") flowed from his work for souls in the Vatican Congregations; *The Third Order of Saint Dominic* and the commentary on Canon Law for Sisters, soon to appear in English, from his work to form a new community of religious; while his many years as a professor called forth the monumental four volumes of his *Summa Theologiae Moralis.*

A man of precise insights, sound counsel, and profound holiness of life, Father Fanfani was a priest to whom one could turn with a certainty of receiving sure advice and authoritative direction. During his government, the Roman Province was solidly re-established after years of civil strife had almost extinguished it. The entire Order, moreover, owes a great deal to his work in the General Curia and General Chapters for the resurgence of Dominican life in the twentieth century. For Father Fanfani was himself one of the pioneers in the great renascence of the Order in the last fifty years, living to see its fruition in our own day.

He had entered the Order of Preachers at the very time when the Sons of Dominic were responding magnificently to the call of *Aeterni Patris* and the Rosary Encyclicals of Leo XIII. The names of the Dominican cardinals Frühwirth and Zigliara must have suggested to him something of the call he had accepted from God. He could not but have been impressed inwardly by the fame of Père Monsabré who was occupying, and for eighteen consecutive years, the pulpit of Notre Dame of Paris; or of Père Lagrange who was perhaps accomplishing for biblical studies in Jerusalem what Saint Thomas had done for scholastic theology in Paris; or of Père Berthier, then busy establishing the faculty of theology at Fribourg; of Henry Deniflé whose volume on Luther would soon unleash a revolution in Germany; and most of all, of Hyacinth Marie Cormier who was then sanctifying anew the Order of Preachers in the little room on the Via San Sebastianello by his prayers, his government, and his writings.

The name of the venerable Father Cormier must have brought home to the young Father Louis the true greatness of his life's challenge. Preparing for the friars a renewed spirit and a new spring of spirituality, Father Cormier gathered about himself a small group of followers, imbuing them with his own saintly dedication. These adherents of "The Saint of Rome," the youthful Louis Fanfani among them, would secure for the Dominicans, in the century following the monastery seizures, the continuity of the Order's tradition and fervor. With Father Fanfani's death last October, the Order lost one of the greatest of that holy contingent, one of its foremost apostles of the present era.

Faith must stamp the soul of an apostle—faith in the goal proposed to souls. Faith must mark the contemplation of a religious and priest—faith in the possibility of supernatural perfection. Faith must accompany a leader and pioneer as he works always for tomorrow. Father Fanfani's life overflowed with the fruits of faith, even to the last moments of that life: *Credo, Domine.*

May his works for the Order and for the Church, born of faith, earn for him the eternal reward of that last *Credo.*

Damian Fandal, O.P.
Gilbert Roxburgh, O.P.

HOW MAN IS MARKED

WHEN MAN FIRST APPEARED ON THE EARTH he vigorously made his presence felt. From the beginning he stood in the animal kingdom like a mountain peak among foothills. With his unusual powers he dominated the other animals and made them his servants. He used the trees and rocks about him to build his dwellings; he associated with others of his kind and formed villages. Despite his comparative frailty, man was able to cope with beasts mightier than himself because he possessed powers that compensated for his lack of bulk and strength. Man became master of his surroundings.

Possessed with an insatiable desire to know the natural world about him, man did not stop at the frontier of merely recognizing that he was different from other animals. He had to know why!

Beginning with the indisputable fact that he was superior, man spent centuries in an effort to find the cause of this supremacy and to precise its nature. He found that this superiority consisted specifically in his type of knowledge which involved a process we call thinking or reasoning.

This superior kind of knowledge and its operation does not differ merely in degree from the knowledge of other animals. It is essentially human and it distinguishes even the most primitive man from the highest beasts. This essentially human behavior is reflected in singularly human activities, his social life, religion, sense of morality, arts, technology, and even in the desire to know more about himself. Even if evolution is true, there must be a point at which merely animal species cease and the human species begins. The cogent evidence that man's power of knowing and reasoning is essentially distinct from the other animals' knowledge is evinced by the fact that no artifacts uncovered by archaeologists are ever attributed to any creature but man. These products of man's workmanship manifest a type of thinking we term abstract. For the sake of convenience we shall retain the traditional terminology and call man's unique faculty to know, *intellect,* and his power to think, *reasoning.*

In spite of his evident superiority, man has a body similar in some respects to brute animals, and this makes him as much a part of this physical universe as they. Although unlike the brute animal he may meditate, still he must eat, sleep, and perform the other functions of animal life. This combination of rationality and animality may seem at first glance to be an anomaly of nature because two diverse orders of life have been joined together. But we know that nature is orderly and provides each living being with the organs and materials necessary to carry on its peculiar type of life. For example, nature has provided the carnivorous and herbivorous animals with specialized teeth and digestive organs enabling them to assimilate their proper diets. More marvelous is the metabolism of the carnivores which requires highly synthesized protein and amino acids founds typically in meat, while the herbivores subsist on the lower types produced by plants. But both diets produce flesh, bone, muscle, and similar products. Thus, we can reasonably expect special differences in man which enable him to live his unique type of life. This assumption is verified by both ordinary and scientific observation. Man possesses distinct characteristics which mark him unmistakably as a rational animal. But what are these differences? How do they manifest and contribute to man's rational life?

There are five generally acknowledged properties of man which taken together are found in him alone.[1] *Man has an erect posture, widely movable arms and hands, close-focusing eyes, the power of speech, and a reasoning brain.* Some of these characteristics are found to some degree among the Primates, but not the whole complex. Taken altogether these properties indicate a special type of animal endowed with an intellectual, or rational nature.

A trip to the zoo is sufficient to show that man is the only Primate that walks exclusively on two limbs as his main means of locomotion.

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[1] C. S. Coon, *The Story of Man* (New York: A. Knopf, 1954), 9-19.

There we might see the gibbon, an anthropoid ape, leave his arboreal habitat and walk about on two limbs, but he does this rarely, with a slow gait and actually with a semi-erect posture. The other anthropoids such as the orangutan, gorilla, and chimpanzee use the knuckles of their forelimbs for walking and although they may stand erect, they do not habitually walk in this position.

Another fact advanced to show that man alone has erect posture is the adaptation of other parts of his body to this form of posture. Man's neck is not like a cantilever supporting his head on one end, as is the case of many four-footed animals such as the cow or horse. Rather, man's head is balanced on top of his neck. His spine is not an arch supporting the internal organs as occurs in the four-footed beasts. It is a vertical S-shaped structure. His pelvis must be wider and stronger to carry the burden of the internal organs since his spine does not bear them. His legs are straighter and about thirty per cent longer than his arms. This difference in length makes it very difficult for him to use "all fours" in locomotion. His feet are not a grasping tool as in the other Primates, but a load-distributing structure. Hence, they must be longer, more rigid, and are conveniently arched to act as a cushion for the weight of the whole body pressing down upon them. There are, then, five major areas of man's body: the head, spine, pelvis, legs, and feet, all modified in accordance with his upright posture. But what significance does this posture have in relation to man's rationality?

Man's erect posture is nature's ingenious solution to a distinct problem. In order to build his houses and automobiles, carry suitcases and operate typewriters, man needs a pair of free limbs. One solution would have been to endow him with an extra pair of appendages as is found in the invertebrates, especially the insects. But for some reason (probably for the sake of economy) nature has endowed the vertebrates, including man, with no more than two pairs of limbs. Thus, one pair has to be freed temporarily or permanently from the function of locomotion. Because man's forelimbs have been permanently freed, they are happily spared two difficulties which would hamper their service to the intellect. First, when limbs are used primarily for locomotion, they are specialized for that purpose, as are the wings of birds or the paws of bears. This specialization places a limit on their non-locomotive functions such as grasping or manipulating. Second, nature protects tissues brought into frequent contact with rough objects by causing a layer of cornified tissue to grow over the abraded area. This is the explanation for the growth of callouses on a laborer's hands. It is evident from this that if man were to use his hands in walking, they would notably lack the sensitivity which is so characteristic of them.

Not only does the liberation of arms and hands manifest their suitability as instruments of the intellect, but their structure does also. The freedom and latitude of action which they possess as a result of their structure enables them to materialize in works of art, such as sculpture and paintings, the immaterial ideas of beauty, form, perspective, and design which are conceived by man's intellect. In this sense, they possess a sort of universality resembling that of the human intellect itself.

The freedom that man enjoys in his arms and hands comes from being able to move them readily up or down, sideways, and in a complete circle. Man can touch any part of his body with his hands and he can reach anything within arm's length regardless of where it is placed. His latitude of action comes from possessing a versatile precision instrument on the end of his arm, the hand. The versatility and precision of this instrument *par excellence,* this tool of tools (the hand not only uses tools, it makes them), lies in three qualities—an opposable thumb, flexibility, and sensitivity. By having a perfectly opposable thumb, the human hand is an excellent grasping tool. The hand is so flexible that it can grasp an object in any position, even when it is at a right angle to the forearm. Its keen sense of touch and exquisite musculature permit the finest manipulations of a watchmaker, surgeon, or violinist. The qualities of man's arms and hands clearly manifest his rational nature by enabling him to produce works characteristic of an entirely different order of knowledge and thinking from that of the lower animals.

Man's third outstanding characteristic is a pair of close-focusing eyes. The eyes of the anthropoid ape are almost identical in structure and function, but we attribute this property to man because of its uniquely human purposes. The greatest effect of man's eyes on his life is to extend his range of knowledge and action. And if man could not focalize, reading would be nearly impossible and so would any other fine work. This ability to focus his eyes on nearby objects is possible for two reasons. First, the eyes are located near each other, not on opposing sides of the head. Second, the eyes are sufficiently movable to allow each to be fixed on the same object even to the point of crossing. The useful ability of depth perception is also a result of this arrangement of man's eyes. Such perception is achieved partly as a result of each eye seeing the same object from a slightly different angle. Consequently, a little more of the object's surface is seen by the combination of two eyes than by the use of one alone. Close-focusing eyes are the intellect's most precious instrument for obtaining knowledge of the universe. They also extended immeasurably the ambit of action of the hands, and thus serve the intellect indirectly.

After considering the three human properties—erect posture, widely movable arms and hands, close-focusing eyes—and comparing them with similar notes in the anthropoid apes, noting the differences, we arrive at the two properties which are exclusively man's: the power of speech and a reasoning brain.

The voices of nature are many. There is the chirping of crickets, the cicada's buzzing, the lowing of cows, the horse's neigh, the twittering of birds and the dog's bark. These sounds are their media of communication. They serve to warn of danger, to locate and assemble members of the same species. They bring the sexes together for mating, and express needs of various kinds. Often they manifest passions of fear, joy, anger, or grief. Man, too, expresses himself by sounds. Some of his sounds are simple like the scream of pain or fear, a gasp of horror, or a sigh of relief. But most of his sounds are articulated, employing the tongue, teeth, lips, palate, and vocal cords. We call these articulated sounds *words*. In a word like "tree," "dog," or "house," the mere sound plays a subordinate role, acting as a vehicle of the articulation or modification of the sound while the modification itself carries the meaning.

Human speech differs in three ways from the sounds produced by the irrational animals. First, human speech is not stereotyped, restricted to a limited number of sounds made in a determined way. It varies in the number and range of its sounds as well as in its pattern. Further, an essential difference lies not only in the arbitrary choice of sounds to express certain ideas, but in the ideas intended to be communicated by the words. Man not only has ideas of concrete singular objects, "this McIntosh apple," "this Chihuahua," but he also has abstract ideas like "liberty," "honor," "relation," and "time." Abstractions such as relation and time are more than objects of knowledge. They also exert a real influence on the whole of human thinking. Their influence further differentiates human speech from animal sounds, as we will see in the next point.

The third difference between human speech and animal sounds flows from man's rationality. Man has a definite sense of time. His speech is not always a mere expression of thought in the present tense. It reflects the past and reaches into the future. Consequently, it can form a continuity of narration embracing a lifetime or more. Human tradition is nothing more than the accumulation, connection, and sharing of the past experiences of many men. This brings us to the fifth and most fundamental property of man, his reasoning brain.

One of the greatest differences between the lower and higher animals is the more complex and perfect central nervous system in the higher. Man stands at the apex in regard to this nervous system, for his is the most complex and highly developed of any animal. Such specialization enables man to carry on his complicated processes of understanding, abstracting, and reasoning.

The central nervous system consists of two main parts, the spinal cord and the brain. The spinal cord is a thick-walled tube of nerve tissue extending down the center of the dorsal body wall. The cord is encased in the bony rings of the spinal column. Its function is much like a simple switchboard; it receives, co-ordinates, and transmits the various nerve impulses that occur in sensory and motor activities. Sometimes it operates directly without referring to the brain, as when we remove our hand from a hot stove without any deliberation. Other times it does not function without contacting its "headquarters," the brain. Thus the spinal cord is involved in either conscious or unconscious activity.

At the anterior or upper end of the spinal cord there is a globular mass of tissue called the brain. A deep fissure runs along the top from back to front giving the appearance of two neatly divided hemispheres on the right and left sides. The brain is covered with convoluted grey matter called the cortex. Beneath this layer of cortex lies a white layer which is really a continuation of the nerve fibers or neurons of the cortex. Their whiteness is derived from the coat of fatty organic insulation which prevents short circuiting of the nerve impulses.

When we examine the brain from underneath we find that it is composed of various parts. The two largest sections are the cerebrum and cerebellum. The cerebrum is, in general, the convoluted grey mass which covers the top and front portions of the brain. The cerebellum is a mass of tissue located at the base of the brain near the neck. Relative to the body the size of these two areas is very significant in this study of man. For it has been discovered that in animals possessing a high ability to learn, there is a portion of the brain which is not employed in routine sensory, motor, and physiological activities. This portion contains association neurons (as distinguished from sensory and motor neurons) which are not strictly determined at birth, but can be conditioned by experience. This provides the neural basis for various operations such as learning and especially thinking. That there is a definite relationship between the weight of the brain relative to the spinal cord and the intelligence (capacity for learning and adjusting to new situations) of animals has been shown experimentally. For example, in fishes the brain weighs less than the cord; in the cat it weighs four times as much as the cord; in the monkey the ratio is eight to one; and in man, fifty to one.[2] It is not surprising, then, to find man supreme, since he has the largest amount of "superfluous" brain tissue.

We saw earlier that the most significant fact about man is his great capacity to know and to make things. His knowledge transcends the singular sensible order and encompasses a new order of abstract and universal ideas. His ability is not restricted by instinct and specialized organs to produce artifacts of invariable form, as certain species of nest-building birds are limited to a specific kind of nest, or web-spinning spiders to a specific type of web. Man's mechanical abilities, coupled with his knowledge, have made him supreme in the natural world; and these, in turn, are assisted and amplified by the five characteristics which we have considered. Insofar as each characteristic is an endowment of man alone and contributes in some way to his rational life, it reflects some of the latitude and singularity of the human intellect. They are the painter's brushes which somehow share and radiate the genius of the artist.

Gabriel Tomas, O.P.

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[2] Carl J. Warden, "Animal Intelligence," *Scientific American,* (June, 1951), 64.

HE WHO IS

IN THE SOLILOQUIES of Saint Augustine we find the following passage:

> *Reason:* "What then wouldst thou know?"
> *Augustine:* "God and the soul, that is what I desire to know."
> *Reason:* "Nothing more?"
> *Augustine:* "Nothing whatever."
> *Reason:* "Therefore begin to inquire."[1]

Knowledge of God, that is all Augustine wished. The fulfillment of his wish to know the soul was only to find that it was immortal, and might never cease knowing and loving its Creator. But knowing the soul was not enough to satisfy so great an intellect as his. He wanted to know Him who is ineffable Truth, the sole satisfying object of human knowledge, the only true God from Whom, through Whom, and unto Whom, are all things. "This is eternal life, that they may know Thee, the only true God."

Another great intellect, who clarified and synthesized the works of Augustine, changing the Bishop of Hippo's rhetorical style to scientific conciseness, is St. Thomas Aquinas. His desire, also, was none other than to know God as He is. "You have written well of Me, Thomas. What reward will you have?" "None but Thyself, O Lord."

It is Augustine who described the means to attain the beatific vision in these words:

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[1] St. Augustine, *Soliloquies* (Ed. Oates, *The Basic Writings of Saint Augustine,* New York: Random House, 1948), Vol. I, 262.

> The power of vision . . . has not force to turn (the eyes) to the light, unless these three things abide. Faith, whereby the soul believes that thing to which she is asked to turn her gaze, is of such sort, that being seen it will give blessedness; Hope, whereby the mind judges that if she looks attentively, she will see; Charity, whereby she desires to see and be filled with the enjoyment of the sight. The attentive view is now followed by the very vision of God, which is the end of looking.[2]

It is Aquinas,[3] following Augustine, who developed this thought in the order in which it is presented in this paper. It is God who guided both these men in their writings, so that men following them would find a safe path to Him who is.

God is infinitely knowable in Himself. But his is a brilliance more radiant than the brightest star in the universe. If it is hard even for our weak eyes to gaze into the radiance of the noon-day sun, how much more impossible must it be for our puny intellects to look even for a moment upon the glories of the divine essence. Because of this, many have said that it is impossible to see God as He is. They see despair in St. Paul's words: "Oh the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments and how unsearchable his ways!" Incomprehensible, unsearchable, do these mean completely unknowable? By no means. We are made to know truth—our minds constantly search for greater and greater truth. And God is infinitely knowable for He is infinite Truth. True, we can never know all about Him, but we desire to know what we can of this Truth. We are creatures from God, through God and unto God; He is our all, our beginning and end, our only true happiness. It is outright blasphemy to deny that in God alone we attain to our perfection. And our perfection as intellectual beings is to know, and further, to know essences. Our eternal happiness consists, then, in the knowledge of God in His divine essence. "We see now through a mirror in an obscure manner, but then face to face. Now I know in part, but then I shall know even as I have been known."

We call this knowledge of the essence of God the Beatific Vision. In what way, however, does it differ from ordinary vision? Obviously it is not the same, for St. Paul would never have said that our present vision is obscure in comparison to that which is to come. God's light remains inaccessible unless we be lifted up by Him. But when we are so elevated we no longer need the Platonic shadows of the image,[4] for we see Him immediately before us. Nor is it possible that we could see His essence in any other way, for what created likeness of God can be equal to uncreated Deity? "There is none like to thee among the gods, O Lord," says the Psalmist. These gods are creatures, and even devils. The greatest possible likeness of God among created things falls infinitely short of the perfection of the divinity. To see Him only through such a likeness would not be to see God face to face.

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[2] *Ibid.*, 266.

[3] Cf. S. Thomas, *Summa Theologiae,* I, qq. 12, 13.

"Eye has not seen nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love him." In this blessed vision of God, even after the resurrection, our bodies will play only a minor role in our eternal happiness. "God is spirit, and those who worship him must worship him in spirit and truth." We cannot see God through any sensitive power, because He is immaterial, and cannot be the object of our senses. It is only the intellect which has the power to know immaterial things. Yet great as is this intellectual power, it has a proper object beyond the bounds of which it cannot extend. From our natural powers, we can know only the essences of material things. We need, then, some help from God in order to be able to know Him as He is. Only He can know Himself in a divinely natural manner, for only in God are essence and existence the same. We see the full impact of His words, "Without me, you can do nothing." We need to grasp His outstretched hand in every moment of even our supernatural life. By His infinite goodness, man has been lifted to an infinitely higher end than he deserves, even if he were still in the state of innocence. God reaches down and instills in His intellectual creatures the disposition to become partakers in His eternal banquet. He disposes them to receive, if they will, gifts for which they are completely unworthy. Unless He first offered them to him, it would never have entered the heart of man to ask God for what things He has prepared for those who love Him.

God is just; He gives to each man that reward or punishment which is his due. God prepares great things for those who love Him. Would it not be unjust for Him to give the same amount of things to those who love Him less, or even not at all, as He gives to those who love Him most? True, all who have loved God and not rejected Him will see the divine essence. But some will see more clearly the facets of the divinity than will others. The reason is simple: the more they have loved God in this life, the more they will have disposed themselves to have their intellects strengthened by the light of glory. "God is love, and he who abides in love abides in God, and God in him." All the desires of the saints are thus completely fulfilled; if there is a greater desire in one than in another, then it requires in the justice of God a greater fulfillment.

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[4] Cf. the seventh book of Plato's *Republic*.

But no matter how much we love God, even with our whole heart, soul and mind at every instant of this life (if such were possible to fallen nature), still we could never comprehend Him. His ways remain incomprehensible even in heaven. To comprehend God would be to know Him perfectly. This would require infinite knowledge on our part. Though God in Himself is infinitely knowable, He is perfectly comprehended only by Himself, for He alone is infinite act. Even with the light of glory, our intellect will fall short of this knowledge, for even this light is not infinite, but created by God. But, you say, St. Paul often speaks of comprehension of God. That is true; but comprehension has another meaning. It is one of the gifts of the soul which corresponds to hope. We hope for the prize; when we obtain it, we have comprehended it. So St. Paul says by way of encouragement, "Do you not know that those who run in a race, all indeed run, but one receives the prize? So run as to obtain (comprehend) it."

This fulfillment of our desires as the prize for a life well spent will be to see even created things as they are contained in the divine essence. We will not, of course, see all things which God has made or can make, for that would be to comprehend Him. Yet, according to its capacity, the intellect will see more or less perfectly the relation of God to His creatures; omnipotent creative power will be displayed before our intellectual eyes. The wonder of all this is that in one instant, in one immediate glance which lasts forever, we know all things in God. Great knowledge such as this is the object of our hope. It is the rest from our present labor through shadowy images to Divinity. This is the reward at the end of life, the prize to the winner of the race.

"And again he (God) said: Thou canst not see my face, for man shall not see me and live." No mere man can gaze directly into the Sun of Justice without dying of love for Him or of longing and fear that this wonderful Light may be again hidden from him. What we can know here on earth are forms obtained through abstraction from sensible matter. Any sight of the divine essence in this life would either be impossible or destroy this natural way of knowing. It would be impossible, for we would see God through some created image and thus not really be seeing His essence. If it were possible, it would be through the inlectual faculties alone, and the soul would be torn asunder from the body in such a way that the body would become completely useless, as occcurs in ecstasy. The more we leave the things of the body, the more we can understand the things of God. Carried to the utmost, our present life in union of soul and body must be destroyed, or God cannot be seen face to face.

We must be content, then, in this life, with what we know of God by reason and by faith. Our natural knowledge and the power of reason give us a picture of God that is remarkably clear. "The heavens declare the glory of God; and the firmament showeth his handiwork." Looking at creation, we detect the hallmark of divine artistry in a wondrous painting filled with a variety of rich tones and shades, according as the varying moods of nature and man portray God. "For since the creation of the world his invisible attributes are clearly seen—his everlasting power also and divinity—being understood through the things that are made." If everything in this world had voice to cry out, there would be resounding choruses of this simple phrase: "God is!" Because God is, all things are. But perhaps it is still more proper to say that only God is and we art not. God is so supremely above us that in comparison to Him we are nothing. This knowledge, though, is not sufficient for us. Instead of bringing us close to our beloved, this natural knowledge puts an almost unbridgeable gap between us. "I sought him and found him not. I called, and he did not answer me. . . . I adjure you, if you find my beloved, that you tell him that I languish with love."

God in his mercy, however, did not wish to leave us to languish so in this world. He has given us something whereby we may know Him better. He has told us through revelation more about Himself than we could ever learn on our own. By His grace, He strengthens and clarifies our shadowy pictures of Him. He does not destroy the concepts which we draw from sensible things, but He stretches forth His hand and elevates them, in much the same way as a father instructs his child with a "This is so," and "This is not." So, the beloved may rejoice in this new glimpse of her spouse, "Behold he standeth behind our wall, looking through the windows, looking through the lattices."

Thus we have shown how we may attain to a knowledge of God through the means He offers us in this life according to the virtues of faith, hope and charity. We need only ask, and God will give us the greatest of gifts: a knowledge of Himself, the only true God. Then faith will give way to vision, hope to fulfillment, and charity will abide forever, for charity is the bond of perfection.

Closely linked with the knowledge of God is the fact that we can name Him. Faith, hope and charity are virtues which God freely offers us; but He also willed that we ask for them. This latter is the work of prayer. Prayer is a divinely given precept. Only through prayer may we obtain the beatific vision, or even our present everyday needs. "Without me you can do nothing." But prayer is impossible to anyone unless he knows to whom he prays and how he is to call upon this person. God has told us how to pray to Him in these words: "Whatever you ask in my name I will give you." We must have a name for the person to whom we pray; the natural way of communication requires it. So we must know the name of God since He has willed that we call upon His name, and He will give us everything for which we ask—even the very vision of Himself. "The name of the Lord is a strong tower; the just runneth to it, and shall be exalted."

To give a name to God seems at first impossible, for God is so supremely above us that no matter what name we use, we cannot express Him as He is. That is true. But we use words to express to others what we understand, what we know. And we have tried to show in the previous pages that God can be known. If, therefore, we name things as we know them, obviously He can be given a name by us.

But we are creatures, inadequate effects of God, our Cause. What names we choose for Him, then, will represent His substance, yet only imperfectly, as we represent Him imperfectly. "There is none similar to thee among the gods, O Lord." In other words, we know through the perfections we see in creatures that God must contain these perfections, but we know too that when we use the name of some perfection for God that such perfection in Him supersedes the puny attempt the creature makes to mirror it. Such is the poverty of our language when speaking of the Creator.

"Hear, O Israel, the Lord our God is one." Does this mean, then, that the variety of names we give to Him, since they apply to but one Being, are synonymous? Not necessarily. We know the perfections of creatures through many and diverse ways, and when we apply such things to God, the diversity remains. We are trying to shed light on one particular facet of the divine essence, although in God Himself there is no real diversity.

God is ineffably higher than any creature. A name given to Him and to a creature cannot mean the same thing in both cases. There is some likeness between the two—otherwise there could be no knowledge of God through creatures—but they are simply diverse according to mode of perfection. Because of his distance from us, because of the infinite gap between Creator and creation, our names for God derived from what we know of creatures necessarily limp. A man is good, so God must be good. True, but God is first and foremost Goodness. This not only means that God is the cause of man's goodness, but it means that because God is good, the man can also be good. Or, as St. Augustine says, "Because God is good, we are."[5]

To return for a moment to the fact that we name things as we know them, it is easy to see that what we know first we name first. No one in this world has seen God as He is, but all have seen his wondrous work of creation. So it is not surprising that creatures should first receive their names, and then God receive His name as first cause of all of their perfections. "Whatsoever Adam called any living creature, the same is its name." But the Sacred Scriptures do reveal a name of God which most fittingly expresses his nature. We will speak more of this name later. In any case, what the name signifies applies first to God, for He is the absolute first, the supreme Being.

God is outside the whole of creation, but all creation is ordered to Him in such a way that it depends entirely upon Him. "Without me you can do nothing." Yet He is entirely independent of us; from all eternity, He is, completely and ineffably happy, and shall remain so for all ages, whether there is, was, or ever will be such a thing as a creature to share this unending happiness. This relation of creature to God is the basis for the names given to Him. Most of these names in some way represent God's unique action in the formation of creatures. Those names which we give to God by reason of his intellective power and will, however, are his from all eternity, for creature or no, these are His essence.

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[5] "Inquantum (Deus) bonus est, sumus." (S. Augustinus, *De Doct. Christ.*, Migne, PL, 34, 32).

But what of the name "God" itself? Can we say that it is a name of essence, lasting from all eternity; or a name of nature, signifying His relationship to creatures? Pseudo-Denis settles the matter for us when he says, "Deity watches over all with perfect providence and goodness."[6] This clearly refers to the action of God toward creatures. Or can we say that this name applies to others besides God? To be a common name to many, all things to which it applies would have the full significance of the name "God." But we know that this name signifies the divine nature, which is only one. "Let the Gentiles know that thy name is God; thou alone art the Most High above all the earth." But what of the often-heard expression that we will become like unto God? That is true; but only like God. We will not be other gods, having divine power. We will share some measure of divine plentitude, in unending joy.

What of those men who call an idol "God." Such idols are false, are fashioned by human hands, have no relation to the true God. They represent more the spirit of proud rebellion of Lucifer and his angels. Guided by this same pride, some men wish to fashion their own god! "But all men are vain, in whom there is not the knowledge of God, and who by these good things . . . that are seen, could not understand him that is . . . but have imagined either fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world." But no, there is only one God, Creator of heaven and earth, who has spoken to man thus: "I am the Lord thy God . . . Thou shalt not have strange gods before me."

These other uses of the name "god" again have some likeness to God Himself, but imply something simply diverse. There is only one true God; others are creatures and only share a certain godliness. Then there are those whom men consider true gods, but are indeed false; these men are those miserable wretches who put their trust in graven images, in things made by human hands. Their iniquity God will visit even "unto the third and fourth generation." "Unhappy creatures, whither are you going? The good you seek comes from him."

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[6] "Deitas est quae omnia videt providentia et bonitate perfecta." (Dionysius, *De Div. Nom.*, Migne, PG, 3, 969c).

"Moses said to God: Lo, I shall go to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they should say to me: What is his name? What shall I say to them? God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you." This is the most proper name of all for God. It is a definition of His very essence. Yahweh, He Who Is, clearly shows the identity of essence and existence which God and God alone enjoys. It relates to the whole essence of God, an ever-present being, to whom the four living creatures ceaselessly give praise with the words, "Holy, holy, holy, the Lord God almighty, who was, and who is, and who is coming." This "was," "is," and "is coming," imply no succession on the part of God, for in His existence, He spreads a cloak around past and future, joining them together into one eternal now. This is the life we are to share!

St. Thomas lovingly complains throughout the Summa that we know more about what God is not than what He is. But do we know anything positive? Of course we do. In His infinite mercy, God has revealed to us many truths otherwise hopelessly hidden from our sight. There can be nothing more positive said to God than those things He tells us of Himself, for He can neither deceive nor be deceived. But we know Him only under a certain obscurity, in our laborious process of forming several different concepts. Yet whatever perfection we attribute to God, that perfection is in Him in a positive manner, different from His essence only by reason. God and all His perfections are one. This is exactly what we mean by an affirmative proposition.

God has given us knowledge of Himself in this world in an obscure manner, making us just a little less than the angels. When we see even this much of his wonders, we step back in amazement to say "What is man, that thou art mindful of him, or the son of man, that thou art concerned about him?" What is man that you have given him faith, hope and charity to lead him to Your blessed vision? At those times when our cares become too great for us to bear, You lovingly speak to us, "Come to me, all you who labor and are burdened, and I will refresh you." "Whatever you ask in my name, I will give you."

"And this is the name that they shall call him: The Lord Our Just One." He is the only true God, in whose name alone we can be saved. "For all the gods of the Gentiles are idols; but the Lord made the heavens." He alone has the power to grant us the reward of eternal life. Idols are false gods, powerless nothingness; we are made to become like unto the only true God, to know the infinite Truth. Man perishes in the darkness, for he was made for truth's kingdom of light. "This is eternal life, that they may know thee, the only true God." "O Lord, our Lord, how wonderful is thy name throughout the whole earth!" "As thy name, so thy praise reaches to the ends of the earth."

Thaddeus Sehlinger, O.P.

MOTHER M. EVELYN, O.P.*

WE HAVE SOUGHT THIS OPPORTUNITY, not for a formal eulogy for Mother Evelyn who has gone to her reward, for that was done in a beautiful manner and quite properly so by His Excellency, Bishop O'Connor, on the occasion of the funeral. It would not be to trespass upon any thought presented by His Excellency at that time. Rather it was the desire to express our fraternal affection and esteem for a great, beloved, and distinguished Sister of Saint Dominic, united with us in many ways.

The celebrant and the ministering friars, who over many years were officially or otherwise associated with Mother in her Dominican life, know that the Masses we have offered this morning present the highest and the holiest tribute that can go to God in her name and to her advantage. Nevertheless, it is opportune for us, members of the same family, to appraise, not the work of one taken from our midst, because God does that, but rather the inspiration that the light and the example leave with us who are committed to the charge of carrying on, of furthering and extending the apostolate to which she dedicated her selfless life. We know very well that Mother Evelyn would shrink from anything such as this. For she was indeed a humble religious, as she ever exemplified the term of a noble woman of God. Nevertheless, it is good for all of us to recognize the estimate of a member of a family, not only within the limits of an intimate group, but wherever that influence has touched and exercised its power.

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*A tribute to the late Mother M. Evelyn Murphy, O.P., Mother General of the Dominican Sisters of Sinsinawa, Wisconsin. This sermon was preached by Father Provincial at the Month's Mind Requiem offered in St. Clara's Convent, Sinsinawa, October 8, 1955.

She held close to her heart at all times what she deemed to be the best interest of your Congregation. It was a matter of clear dedication to her through the years. Loyal in every respect, she was eager to strengthen the Congregation for the greater good that it might do for God's Church wherever the Sisters were called to serve.

There are not a few points that could be considered and that are impressive when drawn to the attention of those outside the Dominican family. We know that she gave her best and utmost at all times and under every circumstance for the good of the parish, for the good of the academy, for the good of the college, for the good of the Congregation, and for the good of God's Church.

But, my dear Sisters, what counts most in this life and in the life to come is what is done within the frontiers of the individual in the light of God's love and for His sake. Mother Evelyn will be recalled by many for her multiplicity of accomplishments in the field to which she gave so many years of her Dominican religious life. The element that counts most in her religious life, however, is her spirit—her exemplification of the virtues that are associated, not simply with an ordinarily good religious, but with one who is striving to do the utmost to give herself completely to God. If there was ever any question on that score, the incontrovertible testimony was offered silently, eloquently, through the years that she suffered and bore her suffering within herself.

She was gentle in spirit, meek, kind, hospitable—the soul of hospitality. The white and black that identify us in our habit had definite meanings for her—penance, penance and virtue, giving herself to the execution of every obligation of the community and the religious life. Quietly, unostentatiously, she gave an example to stir all of us to better efforts to fulfill our common Dominican vocation.

And so, my dear Sisters, we have sought this opportunity to express in the name of your brethren here in the Province of St. Albert the Great (the extension of that great work inaugurated here by your saintly Founder, Father Samuel Mazzuchelli) our appreciation, our esteem, our affection for Mother Evelyn, not as a great educator, not as a great administrator, not for any of these things for which she has been rightfully known and recognized—but to hail her as one of the great Dominican religious of our country. Her example and life have given, have made a vital contribution to the history of your Congregation, and should serve as an inspiring influence for young and old to do likewise in the Dominican habit for the glory of God and the salvation of souls, which is our chief occupation as the Sons and Daughters of Saint Dominic Guzman.

We know she had a distinguished career as a Christian educator, dedicated to the ideals of her Congregation, exemplifying in every way the spirit of him who has been called the first Christian educationalist —St. Dominic Guzman.

We know of her competency as an administrator. Many of the years of her religious life were given to administrative tasks and in that, quite naturally, you will find the estimate of her superiors. Never seeking an office, she always discharged any task imposed upon her by obedience in a manner which was a great credit to her, of which she thought little, but a credit especially to her community and to her Congregation. She was always the dignified religious, the highest type of representative of the religious life, and, indeed without exaggeration, as she went through the length and breadth of our country representing you, or even to the Old World, was she a glory to your Congregation.

Very Rev. Edward L. Hughes, O.P.

BRIDGES TO OTHER WORLDS

"THOU HAST MADE US FOR THYSELF, O Lord, and our hearts are restless until they rest in Thee."[1] So St. Augustine of Hippo expressed the desire of the human heart for the Divinity. These words have been echoed down the centuries as men have recognized in their own lives the truth of these words. Man is not satisfied until he reaches God.

There has always been a quest for Him. Many cannot seem to find Him, for truly He is a Hidden God. Knowledge of God has seemed so abstruse that many a man has never recognized his Maker and his Last Goal. But for the one who will observe with a vivid perception, God is evident. In His own hidden way, the Creator of the universe has left behind His finger prints. God has permeated His cosmic toy with something of Himself—for man to see and to understand. St. Paul is our witness: "For from the creation of the world His invisible attributes are plainly observable, being perceived through created things—His eternal power, namely, and divinity."[2] This is the *symbolism of nature.*

There are various types of symbolism. Some refer to symbolism as a signification, a relation between a certain sign and the thing which it signifies. This sign presents to the intellect something other than itself. It is used instrumentally to afford the relation which is termed signification. For Alfred North Whitehead, symbolism is of this sort. He notes that symbols are certain aspects from experience which elicit conscious meaning, and that the transition of the intellect from the symbol to its meaning is a "symbolic reference."[3]

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[1] St. Augustine, *Confessions* (Frank Sheed transl., New York: Sheed & Ward, 1951), I, 3.

[2] Romans 7:20.

[3] Alfred North Whitehead, *Symbolism, Its Meaning and Effect* (New York: Macmillan, 1927), 7-8.

This symbolic reference is a variation of the relation termed symbolism. The symbol may be natural, which, when considered formally, yields a real relationship to the things signified. It may be also conventional or arbitrary; in this case the signification is a mental relation. St. Augustine in his *de Doctrina Christiana* explains the usage of these words in the following manner: "Natural signs are those which, apart from any intention or desire of using them as signs, do yet lead to the knowledge of something else. Conventional signs, on the other hand, are those which living beings mutually exchange for the purpose of showing, as well as they can, the feelings of their minds, or their perceptions, or their thoughts."[4]

There are connotations to symbolism other than the fundamental ones mentioned above. In a slightly more refined usage, an inequality is seen to exist between the sign and that which it signifies. The symbol is nearer to us, more apparent to us. It may have the connotation that it is related to something else which is more perfect. According to this aspect, C. G. Jung gives his account of the symbol: "But the symbol always presupposes that the chosen expression is the best possible description or formula of a relatively unknown fact; a fact, however, which is none the less recognized or postulated as existing." He goes on to give an example of this conventional symbol: "The way in which St. Paul and the early mystical speculators handle the symbol of the Cross shows that for them it was a living symbol which represented the inexpressible in an insurpassable way."[5]

Jung's description of the Cross inadvertently and in a profound manner tells of religious symbolism. For religious symbolism is a hierophany: it proclaims something of the Divinity. The sacred symbol relates something which is inexpressible in ordinary language. Religious symbols are bridges to other worlds.

When Durandus in the thirteenth century wrote his classic work, *Rationale Officiorum Divinorum,* he made the distinction that religious symbolism may be either natural or positive. Positive symbolism has been employed by religion in several ways. There has been the common consent of tradition in making certain artifacts to represent something of God. These include certain canonized signs, emblems, figures and representations.

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[4] St. Augustine, *Christian Doctrine* (J. F. Shaw transl., ed. Philip Schaff, vol. II, *Nicene and Post-Nicene Fathers,* Buffalo: Christian Literature Co., 1887), II, 535, 536.

[5] C. G. Jung, *Psychological Types* (H. G. Baynes transl., New York: Harcourt, Brace, 1923), 601-602.

Besides positive religious symbolism, there is a divine manifestation by natural symbols. In the Old Testament we find the typological symbolism, wherein passages or historical events have a literal parallel in Christ, in the life of the Church, or in eschatology. Another form of symbolism is rooted in the depths of the created universe. This is the natural symbolism of the cosmos. "He who wisely ordained everything, laid down in every visible creature a lesson and a moral, to enable the soul of man to elevate itself to the knowledge of spiritual things," said Origen. Whoever penetrates into the realities of creation will see that therein is something more than appears on the surface. An age of materialism finds difficulty in recognizing this universal symbolism. Superficial men do not possess an awareness of cosmic symbolism.

The sacred symbolism of nature is a real signification between sensible creation and spiritual reality. It leads from visible things to those invisible. The rational creature can perceive the biological or physical world, inferior to man's own order; through this perception, he can be drawn to a sphere far more noble.

This symbolism is an analogy between God and His creatures. It is not merely the relation which exists between the universal cause and His effects, the analogy of attribution. This would simply be the proportion or order of creatures to God as to a principle and cause. In symbolism, the relation is not that of attribution, but rather it is the analogy of proportionality. The relation of the sensible world to the Spiritual Reality is a *likeness* between the creature and the Creator.[6] Nature is a representation of the Divinity, for God is our Creator.

It is a principle of St. Thomas that "every agent acts similar to itself," that is, in every effect there is an indelible mark imprinted by its cause.[7] It is important to understand this in the fundamental idea of analogy. Whenever two things are analogous, they are really diverse and separate, but in each there is something which is the same. Let us take the symbolism of the sun. The sun sheds its light and, therefore, we say it is powerful. The power of this body is related to Him Who is absolute power. In the sun we perceive one of its qualities or accidents and we refer this to God.

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[6] Garrigou-Lagrange, *De Deo Uno* (Paris: Desclee de Brouwer, 1938), 314.
[7] St. Thomas, *Summa Theologiae,* I, q. 4, a. 3.

All creation has been made by God; all creation resembles this Divine cause. We are able to look at the creature, the effect, and perceive an analogy with its cause. By this analogous process we know that the creature is similar to God, not that God is like the creature. From an understanding of the effect we have some knowledge of its perfection. Then, in a positive manner, we can attribute to God the name which denotes the perfection corresponding to this effect.

Analogy in symbolism is a kind of analogy of proportionality. This proportionality between symbols may be either metaphorical or properly proportional. In the scope of metaphors, God is called angry, for He is compared with an angry man seeking vengeance. The following proportion states the basis of symbolism when it is a proper proportionality:

creature : its being :: First Cause : His Being.

This likeness is not exactly alike in its nature, nor is it completely different, but it is the same proportionately. So it is with our example of the power of the sun. We may say that the sun has power; we may state that Almighty God has power. Yet the sun has power, not of itself, but only is so far as it is given by God. God *is* power. When we speak of created things, we can ascribe to them qualities which are not included in their essences. The symbol, then, may derive its symbolic nature from the essence of the object, from its properties, or even from common accidents. On the other hand, when we say that God is powerful, we assert that power is inherent in the essence of God, for in God there are no accidents. In this way we see that this analogy is not always a parallel relation between the essence of the creature and the essence of God. There may also be symbolism of proper or common accidents existing in a created being in relation to God.

Although symbolism leads us to attribute power to God, this does not mean that we *understand* this power in the very nature of the Divinity. We are not able to conceive that the power of God is identical with the essence of God. Analogy does tell us that God is power. We are able to *affirm* that power is identical with His existence. Hence all our concepts concerning God are grossly inadequate, yet our assertions about God are thoroughly adequate in so far as they affirm perfections of Him.[8]

In this subject of symbolism there are two elements that must be considered for any accuracy in determining the objective signification of the symbols. Most symbols have a certain flexibility in their signification. This freedom is actually denoted by the symbols and accounts for variant interpretations of symbolism. Yet within this flexibility, there is also a necessary constancy. Whatever variations arise in subjective interpretations of symbols, must be based upon an essential constant which is objective. It is easy to perceive many meanings which fall within the extension of the symbolic reference; it is much more difficult to determine the essence of a symbol. The only way to discover the signification is to examine what have been the consistent understandings of peoples through many ages. From such a venture one could hope to determine the interpretations which lie at least within the objective flexibility of given symbols. However, it must be remembered, such opinions are those of men and therefore subjective; there is always the possibility that men may record more of what their imaginations conjure than what, in reality, they see in this somewhat mysterious field.

Let us consider some of the meanings God has left of Himself in the cosmos. We shall frequently resort to Holy Scripture to exemplify the meaning of these symbols as actual historical facts. Certainly all creation portrays its Creator and is symbolic; here we are enumerating the greatest and the most obvious of natural symbols as they have actually been recognized by men.

The heavens present the most marvelous group which man's psychological nature has encountered as symbolic. "Unto thee I lift up my eyes, unto thee, who dwellest in the heavens."[9] In viewing the heavens, there is something of the divine transcendence. "His glory is high above the heavens."[10] Since the celestial realm is far removed from man, its appearance as a representation of the immaterial is natural.

The storm, composed of many significant elements, displays power and might. The tempest awakens in man a profound terror when confronting this demonstration of fury. The storm clouds threaten; they are wrathful. The lightning, bolting from the vortex of the storm, is frightening in its fierceness, unrelenting in its boldness. That deep roar of the storm, its thunder, again speaks of power, the power of the Omnipotent. Its towering fever humbles man and portends something greater than itself. The tempest casts the human person into the experience of infinite power in operation.

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[8] St. Thomas, *Summa Contra Gentes* (English Dominicans' transl., London: Burns Oates & Washbourne, 1924), I, 72-74.

[9] Ps. 122:1.

[10] Ps. 112:4.

The greatest group of celestial symbols are those united under the aspect of light. The luminary bodies, to which should also be joined the light of fire, have their culmination in the star of stars, the sun. In this classification are all the stars, the planets, the moon, the day-time sky, the sun, and, by extension, fire. The outstanding lights of our universe portray the qualities of truth, of purity, of holiness. In the dazzling brightness of these lights we see something of His glory. "O Lord, our Master, how the majesty of thy name fills all the earth! Thy greatness is high above heaven itself. I look up at those heavens of thine, the work of thy hands, at the moon and the stars, which thou hast set in their places."[11] Light, by its very nature elusive and intangible, has a symbolic reference to the immateriality of the Godhead. Likewise, light represents the good, for it is so expansive and diffusive. Light is wisdom: "That was the true light which enlighteneth every man that cometh into the world."[12]

The sun has always stood for the power of life. This sense of the vivifying nature of the sun springs from its physical effects. It is a fact of universal knowledge that the rays of the sun are necessary for plant life. In addition to connoting life the sun has traditionally been also the symbol of fecundity. With this root in the knowledge of nature, the mind is drawn to Him Who is the source of all life, to life Himself. The sky, flooded by the sunlight, also has a qualitative signification. Since its character of lucidity comes from the sun, it shares in the symbolism of the sun. It also has certain features of its own. In the daytime sky we perceive gladness and peace and harmony.

One cosmic body has been paradoxically mysterious. This is our moon. It sheds its light upon the world of men; this is the sign of life. But the light which comes from the moon is not a brilliant, resplendent glow; it has a strange, pale cast, a reflection of the sun. The moon symbolizes instability. In the lunar cycle it perpetually grows larger and then decreases. The moon is ever in change. This lack of constancy is very obvious in comparison with the sun. For this reason Divine Wisdom makes this comparison: "Unfailing as the sun is the wisdom of a devout mind; moon and fool change continually."[13]

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[11] Ps. 8:2, 4.

[12] John 1:9.

The moon expands and then slowly fades away in a monthly cycle. This decline of the moon leads the mind to consider the ebb of human life, and then to death. Under different considerations, then, the moon denotes meanings which are in opposition—life and death.

Besides the moon, the night sky displays many bodies. There is its myriad of stars and planets. We see these as shining bodies, yet it is not under the aspect of light that they derive their symbolism. Our psychological nature does not perceive them as individual sources of light but rather all as part of the nocturnal order of the heavens. A very predominant note is their regularity and system. This is a symbol of stability, immutability. Whenever there is an unusual occurrence of meteorological phenomena, there is a relation to the absolute power of the Divinity as Creator and Destroyer.

The majesty of the heavens enthralled the mind of Ptolemy, the astronomer. In such an elevated state, he wrote this epigram:

> Mortal though I be, yea ephemeral, if but a moment
> I gaze up to the night's starry domain of heaven,
> Then no longer on earth I stand; I touch the Creator,
> And my lively spirit drinketh immortality.[14]

In the consideration of the heavenly luminaries, it is also necessary to pursue a terrestrial light, that of fire. St. Paul, in writing to the Hebrews, expressed in a wonderful manner the meaning of fire: "Our God is a consuming fire."[15] This is the symbol pre-eminent of the love of God. Under some aspect of the divine charity, fire has been used again and again in the Judaeo-Christian tradition. We may mention the burning bush of Moses, the flame and the smoke on Mount Sinai, and the pillar of fire. To the contemplative, St. Catherine of Siena, Eternal Wisdom proclaimed, "I am fire." In the writings of the Christian mystics, the intensity of fire referred not only to God, but also to the great lovers of God, His saints. "We are like coals burned on the hearth of Infinite Love," said Ruysbroeck. St. Catherine of Genoa beautifully described herself "in the purgatory of God's burning love, which consumed and purified her."

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[13] Ecclesiasticus 27:12.

[14] *Oxford Book of Greek Verse in Translation*, No. 621 (Robert Bridges transl.).

[15] Hebrews 12:29.

In the *Exultet* of the Easter liturgy the symbolism of light is brilliantly portrayed. By this liturgical song, the flame of the Easter candle is compared to the light of the stars. Together they are symbols of the risen Christ Who brought light into a dark world of sin. Here is symbolism culminating in the glorious Christ.

> O night when heaven is wedded to earth and God to man!
> We pray thee, therefore, O Lord, that this candle,
>   consecrated to the honor of thy name,
> May continue with undiminished light and scatter this
>   night's gloom . . .
> And may its light mingle with the stars on high;
> May the Morning Star find its flame aglow—
> That light-bearing Star which knows no setting,
> That star which is Christ, who, risen from the tomb,
> Shines down on humankind in serene light . . .[16]

Another feature of nature is her waters: cavorting streams, the roar of gigantic waves on an ocean beach, the deep blue inland lake. Perhaps the most profound experience of the thundering waves is power, eternal power. The Psalmist knew this: "Magnificent the roar of eddying waters; magnificent the sea's rage; magnificent above these the Lord reigns in heaven."[17] A spring bubbling from a hillside suggests the symbolism of fecundity. The stream dances in gaiety. There is freshness and there is liveliness. Its activity evokes the thought of life emitting life—fecundity.

There are two other elements in nature which must not be omitted from a consideration of her symbolism. These are the desert and the mountain. The desert at night . . . It is vast and immense and awesome; it portrays the infinity and immutability of God. Similar to the desert is the broad and towering mountain. This too, like the desert, evokes an experience of immensity and awe. In its great stature is seen a certain immobility and strength.

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[16] "Nox, in qua terrenis caelestia, humanis divina junguntur! Oramus ergo te Domine, ut Cereus iste in honorem nominis tui consecratus, ad noctis hujus caliginem destruendam indeficiens perseveret . . . supernis luminaribus misceatur. Flammas ejus lucifer matutinus inveniat. Ille, inquam, Lucifer, qui nescit occasum. Ille, qui regressus ab inferis, humano generi serenus illuxit." (Missale S. Ordinis Praedicatorum [ed. Gillet, Romae: Hospitium Magistri Ordinis, 1933], 155-156.)

[17] Ps. 92:3-4.

> It is natural to look up to heaven, and up to the hills, and see them as a kind of intermediary between the country of men and the country of the gods. They are mysterious, menacing as the mist swirls about their crests, dangerous; beautiful in the bright sunlight with blue sky and flashing cornice of snow."[18]

Lastly, a most interesting symbol is that of silence. Silence is, perhaps, the most mysterious of the symbols; it somehow transcends the others. Silence is difficult to delineate, yet it is not merely negative. Nature projects her silence in the order, regularity, and rhythm of the universe. To the perceptive person, silence is a reality profoundly experienced.

> Silence reveals itself in a thousand inexpressible forms: in the quiet of dawn, in the noiseless aspiration of trees towards the sky, in the stealthy descent of night, in the silent changing of the seasons, in the falling moonlight, trickling down into the night like a rain of silence, but above all in the silence of the inward soul,—all these forms of silence are nameless: all the clearer and surer is the word that arises out of and in contrast to the nameless silence."[19]

Silence is fullness and radiance. Silence is the quiet of actual being proclaiming Him Who is pure act.

It is very natural to man to recognize and to understand symbols. These corporeal things which bear a likeness to spiritual things are only for the benefit of man. The human mind should not only perceive the object itself; there should be a movement of the mind out beyond the object. St. Thomas says, "God provides for everything according to the capacity of its nature. Now it is natural to man to attain to intellectual truths through sensible objects, because all our knowledge originates from sense."[20] Another reason given by St. Thomas for the corporeal-spiritual relation is to ennoble the simple and uneducated to be able easily to arrive at the truths of God. This is a path, in the natural order, that

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[18] D. D. D. Pochin Mould, "The Symbol of the Mountain," *Life of the Spirit,* (July, 1954), 18.

[19] Max Picard, *The World of Silence* (Chicago: Regnery, 1952), 26.

[20] St. Thomas, *Summa Theologiae,* I, q. 1, a. 9.

Divine Wisdom has given man, to draw this creature to Himself. Ovid knew this when he wrote:

> He gave to man the uplifted face
> And bade him gaze on the heavens
> And raise his countenance toward the stars.[12]

Many persons, many peoples, have never attained a full realization of symbolism and its value. The world of paganism and idolatry is such. Pagans have always seen the objects of symbolism. Their mythology is rooted in these objects. The predominant myths of all pagan religion are concerned with the earth, the sun, the moon, fire, thunder, and the dead. All of these are symbols. Perhaps some pagans never rose much above a consideration of the symbol itself, yet something of the grandeur of these was known. For those who appreciated the symbolic value, there was the insurmountable difficulty of understanding the thing symbolized. Admittedly, such a medium as symbolism will never lead to any precise knowledge of God. Thus, many pagans of profound perception strove to know something of the Divinity. Through symbolism they could affirm the existence of the true God. Through symbolism they were enabled to know some of the attributes of God. Without the positive guidance of Revelation, little more could be demanded.

Our own age is greatly influenced by materialism. The materialist is yet lower than the pagan, for he has not even seen a sublimity to the world of nature. The materialist, by a superficial gaze, sees only the sensible; he cannot see a connection with spiritual reality for to him there is nothing but the material. “For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby.”[22]

Lambert Trutter, O.P.

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[21] “. . . Os homini sublime dedit, caelumque tueri jussit et erectos ad sidera tollere vultus.” (P. Ovidius Naso, “Metamorphoses” [Francis W. Kelsey, *Selections from Ovid*, Boston: Allyn and Bacon, 1893], 82.)

[22] Wisdom 13.5.

FUGUE ON THE CHURCH TODAY*

CHRIST STANDS, as it were, one foot in eternity, the other in time, in such a way that He is wholly in each: extending His arms toward us, He offers Himself as our Food. "He that eateth Me," Jesus vowed, "the same shall live by Me." We who live, nourished by a food both temporal and eternal, are sustained in both environs. "He that eateth My flesh and drinketh My blood *hath* everlasting life," promised Our Savior; He did not say "shall have."

Eternal life, enjoyed even before this present existence fades, is evidently the promise, the gift, the very *raison d'être* of Christ's Mystical Body, His extension from eternity throughout time, the Church. The Church so viewed is much more than an affiliation of moralistic social confraternities, much more than an impressive, world-wide authority of manners and regulator of conventions. The Church in every age becomes that rock upon which every house must stand, the rock whose very shadow is a threat from eternity falling upon the ephemeral mist of the world. In a word, the Church is seen as eternal, and properly may she be named the "Church Today." For her "today" embraces the day of the Trinity, of which the Father proclaimed: "This day have I begotten Thee;" of which Christ promised to the repentent thief: "This day shalt thou be with Me in paradise"; the day St. Paul summed in these words: "Jesus Christ, yesterday and today, and the same forever." St. Paul has in fact succinctly defined the Mystical Body in that phrase, for truly the Church is the eternal Christ pervading all time, binding souls in a unity transcending history itself.

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*A winning entry in the *Walter Farrell Memorial Contest* held at the Dominican House of Studies, River Forest, Illinois.

As wonderful as this eternal presence of the Church is, the human mind dares raise itself from its deep bow of admiration to question how such a mystery takes place. A mystery it shall always remain, but Our Lord Himself gave us a hint when He declared, "The kingdom of God is within you."

Christ gives Himself to the soul, with the entire Trinity: "If anyone loves Me, he will keep My word. And My Father will love him: and we will come to him and will make our abode with him." Yet, on pursuing this question of *how* the eternal presence is effected, we are bound to confront Christ's Mystical Body, the Church. It is the Church which, by Baptism, injects in a soul the new life, the God-life of grace. It is the Church which by Confirmation brings this life to maturity, which by Penance heals its diseases, which by Orders governs its affairs, which by Extreme Unction prepares it for the final unveiling. But it is the Church too which is the very source of this life in the sacrifice-sacrament of the Eucharist.

What is the Eucharist? The Eucharist is the center of contact between eternity and time, between heaven and earth, between Christ the Head and Christ's members. For the Eucharist is Calvary. Christ offered Himself for us, "making peace through the blood of His cross," at Calvary, during the reign of Tiberius Caesar. Christ offers Himself at the altar, reconciling us to the Father, during the reign of every other earthly lord until the end of time. Yet there is but one sacrifice, one reconciliation, and its one moment of accomplishment is the moment of eternity, at once instantaneous with thousands of moments of time.

The soul present at Mass is present at Calvary, and Calvary is eternal. The soul sees a priest and a victim; faith alone enables its vision to pierce the shielding vapors of time. What then is the soul's reaction when it is invited to share the sacrifice, eating of the very victim to seal its union in that sacrifice, eating the eternal Food that promises and gives and nourishes eternal life? The soul prays: "Thy kingdom come." In answer, it is made like to the Food: becoming Christ-like it becomes eternal: sharing the intimate life of God it is deified. Its core is the sanctuary, the kingdom of God. No longer is that soul a mere statistic of an historical era; it is a member of Christ, of the Mystical Body which rests at once in time and in eternity; it is a member of the Church, and lives in her "today."

Responding to the eternal presence within, the soul is moved by the desire to complete the unification it has undergone, to fulfill its identification with Christ in His Mystical Body. Just as the Mystical Body acts in all times and remains within eternity, so the soul seeks to unify its temporal actions within the eternal interior presence. Here charity works; love's obligation is suffering, and its expression obedience—union of wills resulting in union of action. The soul prays ardently: "Thy will be done on earth as it is in heaven." Then from the union of existence, the union of purpose, the union of wills in the depths of the soul, from this heaven God reaches out to deify the soul's every action. "It is now no longer I that live, but Christ lives in me": and with Christ, the Trinity. God's will is done on earth, as it is done in the depths of the soul where dwells the Trinity—and the dwelling of the Trinity is heaven. "The kingdom of heaven is within you." These acts are performed with a simplicity of motive and thoroughness of detachment which draws every act and every creature acted upon to the soul itself. No longer distracted by the multiplicity of purpose which we call sin, the soul possesses itself fully. United then to the Mystical Body, and wholly in possession of itself, the soul dares imitate Christ: it offers itself wholly to God, through Christ. "You are most like Christ," it echoes, "when you stretch out your arms: grasp with your left hand the past, with your right hand the future, and draw all your life to Him who dwells within; stretch your arms to Him, your hands nailed to His." Now the soul repeats with Paul: "With Christ I am nailed to the cross. It is now no longer I that live, but Christ lives in me." All its works are then united at the eternal Calvary; the soul is absorbed in the eternal Christ. The Church has fulfilled its promise: the soul lives one life with souls from every age, in the eternal Church Today.

Donald Pikell, O.P.

CHRISTIANITY IN EVERYMAN'S GARB

HERALDS OF THE GOSPEL. It was as a tribute and a challenge to Catholic missionaries that Pope Pius XII wrote his encyclical *Evangelii Praecones.* In this encyclical attention is called to the marvelous accomplishments of the past. Pope Pius XII pointed out the necessity of using every modern technique in order to bring the Gospel to the one billion persons still unconverted. And finally, he called attention to the crucial problem of accommodation to present-day circumstances. There is no doubt that the Pope has given impetus to missionology, especially its theological aspects. This is in fulfillment of Christ's mandate, "all power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations . . ."[1]

The Church of Christ is *de jure* universal, because she teaches all men all of the truths revealed by God. But the Church's true universality can be *de facto* so veiled that it is practically impossible for persons of good will to recognize this divine credential.

If Hilaire Belloc's statement that "Europe is the Faith and the Faith is Europe" is to be taken without qualification, then it is time for the West to examine its collective conscience. To what extent is it true that the West, European civilization with its foundations of Greek thought, Roman law, and modern technology, has overshadowed the Syriac and other Oriental cultures? Who will deny that the "westernized" Christianity of today has impoverished itself by ignoring the good in alien cultures? To cite several examples: the sense of the majesty and transcendence of God common in Islam, the startling imaginative and artistic powers of the African native, or the unique sense of the reality of the invisible world common in India have been to a great extent overlooked.

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[1] Matt. 28:18, 19.

The divine revelation was originally cast, as to its human elements, in a concrete, intuitive Syriac mold of thought. This is most evident in the Old Testament. Unforunately, when the Byzantine Empire declined and much of the Eastern Church went into schism, the Catholic Church took on the appearance of a westernized Church.

To correct this false perspective, the missionary must now, more than ever before, emphasize what is actually a *secondary* and *accessory aspect* of true universality. It is the missionary's duty to stress the supranational character of the Church in regard to her ability, even her willingness, to retain whatever is of value in any native culture. This adaption on the part of the Church is called missionary accommodation, which many authorities consider the *conditio sine qua non* for progress in the missions.

To study this problem it will be well to consider its historical background, the modern papal directives, and the theological basis and nature of accommodation.

Before taking up the historical background, it might be well to give an acceptable, working definition of accommodation. This will enable the reader to detect the unity and significance of the various examples cited. Missionary accommodation, or adaptation, may be defined, with Voss, as the

> sympathetic attitude of the misionary, his careful, prudent course of action, his forebearance with, and assimilating of, native-born manners, customs, and traditions, and his building wherever possible the external forms of Christian life and worship into the cultural life of the missionary people.[2]

Historical Background

For the begininngs of this methodology it is necessary to go back to St. Paul, the Apostle of the Gentiles. St. Paul was born in Tarsus of Cilicia, an Oriental city Greek in language, Roman in government, and distinguished for its commercial and literary enterprise. At Damascus he received the commission to carry the name of Jesus "among nations and kings and the children of Israel."[3]

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[2] G. Voss, "Missionary Accommodation," *Missionary Academia Studies,* IV, no. 2 (October, 1946), 4.

St. Paul links up his gospel with that of Christ, and asserts that his approach is only a manifestation of what was hitherto unknown, "that the Gentiles are joint heirs, and fellow-members of the same body, and joint partakers of the promise in Jesus Christ through the Gospel."[4]

The first missionary crisis for St. Paul was the matter of circumcision. He had founded churches in Asia Minor based on the absolute equality of Jew and Gentile, and had considered faith and baptism the only requisites for full membership in the Church of Christ. The 'Judaizers' countered that such membership was incomplete because circumcision was necessary. For Paul the question was of crucial importance, impugning both principle and his own policy. The 'Judaizers' implicitly denied the intrinsic merit of the Cross: that Christ died for all men without distinction. At Jerusalem the Apostolic group approved of his method of preaching to the Gentiles. At an official assembly St. Peter took the initiative and endorsed Gentile freedom.

The general progress of preaching and conversion followed these lines: from the ghettos of the Diaspora, on to the Greek world, and finally to Rome, the center of civilization.

Paul preached to both Jew and Gentile, but he stressed different aspects when addressing each audience. To the Jews he spoke of Israel's Messianic hope, and its fulfillment in Jesus Christ. To the Gentiles he dwelt upon the increasing moral and cultural degradation to which paganism was leading them. He recalled them to their primal obligation of worshipping the one true God.

St. Paul formulated the *principle of accommodation* in his Epistle to the Philippians,

> For the rest, brethren, whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, if anything worthy of praise, think upon these things.[5]

In other words, he is broad-minded enough to recognize that there are other realities not derived directly from his principles, which may be ultimately integrated into his vision of truth. "All things work unto good."[6]

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[3] Acts 9:15.
[4] Eph. 3:6.
[5] Phil. 4:8.

St. Paul frankly discloses the secret of his success:

> For whereas I was free as to all, I made myself the servant of all, that I might gain the more. And I became to the Jews, a Jew, that I might gain the Jews. . . . To them that were without the law, as if I were without the law . . . that I might gain them that were without the law. To the weak, I became weak, that I might gain the weak. *I became all things to all men,* that I might save all.[7]

The Apostle of the Gentiles possessed a high degree of sympathy. Scattered throughout his Epistles are many expressions of tender affection for his neophytes. He could successfully preach to the world because he understood the heart. His mind was like a musical instrument, the strings of which vibrate, though untouched, by the notes sounded by other instruments.

How can one correctly evaluate the spiritual heritage bequeathed by this religious genius? As a propagandist and missionary his horizons were unlimited. St. Paul's own people considered his attempts to convert the Gentiles an unwarranted audacity, directly contrary to their hallowed traditions. But St. Paul finally comes to the point where he considers the Gentiles as the most promising recruits for enlarging the Church. He separated, once and for all, the new spirit from the old Pharisaical observance of the letter of the law.

Historical researches have proved beyond a doubt that the growth of the Church within the Roman Empire did not cause its downfall. On the contrary, the Church incorporated, and thereby preserved, whatever was good and true and beautiful in its decaying society.

During these formative years the Church began the slow process of assimilating human terms, concepts, and images to help express the Word of God. She seldom invented these, but rather borrowed them from everyday life, from art, and from contemporary philosophies. It was thus that the Church applied the sound pedagogical principle of explaining the spiritual and the unknown by means of familiar symbols. The Church insisted that she had not come to destroy natural truth, goodness, and beauty, but to fulfill. The task was to re-define and empty of pagan content. Examples of such adoption are abundant: incense, holy water, the seasonal calendar, sacerdotal vestments, images, and the use of a ring in marriage.

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[6] Rom. 8:28.

[7] I Cor. 9:19-22.

Pope Gregory the Great in the sixth century formulated the Magna Carta of missionary accommodation when he wrote to a fellow missionary of St. Augustine of Canterbury,

> Tell Augustine that he should not destroy the temples of the gods but rather the idols within those temples. . . . The people, seeing that their places of worship are not destroyed, will more readily banish error from their hearts, acknowledge and adore the true God, because they come to places familiar and dear to them. . . . it is quite impossible to efface all at once everything pagan from their stubborn minds, just as it is impossible to climb a mountain by leaps and bounds instead of step by step. . . .[8]

History records that in the next century Pope Boniface IV took over the Pantheon, the temple of all the gods, purified it, and then dedicated it to Our Lady and all the martyrs.

Perhaps one of the most interesting and controversial figures in the history of accommodation is Matteo Ricci, S.J. (+ 1610). His field of operations was China, and he is generally considered the father of the Catholic missions there. He saw clearly that the role of the Church is to integrate her divine-human wisdom with the ancient cultures, without destroying the latter.

Father Ricci prepared himself by learning thoroughly the language and lore of China's ancient sages. He faced a critical problem. The Chinese considered their country the hub of the universe and the beneficiary of an unexcelled civilization. Father Ricci's solution was to attempt to use whatever he could in Chinese thought and customs as a natural basis upon which to erect the supernatural structure of Christianity. He wanted to sublimate that civilization into a nobler, yet basically Chinese, form.

He came to the conclusion that Confucianism was more a system of ethics than a strict religion. He thought that the classical form, at least, was compatible with Christianity and would serve as a convenient stepping-stone for the preaching of the Gospel.

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[8] Ven. Bede, *Historia Ecclesiastica Gentis Anglorum* (ed. Plummer, Oxford: Clarendon Press, 1896), I, 64ff.

In the year 1659 Propaganda gave this outline:

> Do not make any efforts toward, and do not for any reason persuade the people to change their customs, unless they should be patently opposed to religion and morality. Do not transport your own country, but the Faith, which does not repudiate or despise the uses and customs of any people, provided they be not immoral; it desires on the contrary to see them preserved with all respect.[9]

The Holy See, always careful to preserve the purity of Catholic doctrine and worship, finally declared certain practices of accommodation in India and China to be inadmissable. Other practices were allowed to continue. Nevertheless, the net effect was to discourage further attempts at such accommodation until modern times.

What can be said concerning efforts at adaption by members of the Dominican Order? First, it is a fact that at one period in his life St. Dominic allowed his beard to grow, hoping that he would thereby be able to work more effectively among the Tartars. (Even today the *Statutes for the Missions* of the Order make allowance for Dominicans to wear beards, if it is the custom of the place.)

St. Raymond of Pennafort, an illustrious example of a Dominican, was eager to meet the unbaptized on their own ground. His practical mind realized the necessity for schools to teach Arabic and Hebrew. Accordingly, he opened a small school at Tunis, which was in Islamic territory and more than ten thousand pagans in Africa and Spain were converted by missionaries from this school. St. Raymond also founded a school of Hebrew at Murcia in Spain. At his request St. Thomas Aquinas wrote the *Summa Contra Gentiles,* still a classic apologetic textbook.

St. Thomas points out the fact that the men of his day were ignorant of the errors of the Mohammedans and the pagans, and therefore unable to understand their position. Because these pagans and Mohammedans do not accept the authority of either the Old or the New Testament, he is forced to argue from human reason alone.

In the sixteenth century, Bartolomé de Las Casas showed a lively sympathy and passionate interest in righting the injustices committed against the South American Indians. In this same century St. Louis Bertrand labored in the territories now known as Colombia and western

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[9] *Collectanea S. Congregationis de Propaganda Fide* (Rome, 1907), I, 24.

Venezuela. When he first arrived among the natives, he feared that his apostolate would be frustrated because he was utterly ignorant of their language and customs. He put his trust in Divine Providence, begging God not to deny him the graces necessary for fulfilling his vocation. God answered his prayers by giving him the gift of tongues, in addition to the gifts of prophecy and miracles which he already possessed.

By the seventeenth century mystery plays and comedies usually adapted to native language, genius and custom, were an established means of promoting the cause of religion in the Philippines, Mexico, and South America. These plays were performed under the auspices of the friars in the schools, churches and public squares.

Francis Ximenes, O.P., (+ 1729) worked among the natives of Guatemala. He composed a grammar, a catechism, and a dictionary in the native tongues. He also wrote one manual for confessors (in three languages) and another instructing pastors how to deal with the Indians.

Here in America, Samuel Charles Mazzuchelli, O.P., published (1833) a prayerbook and catechism in the Winnebago tongue. The following year he published an almanac in the Menominee.

The tradition of the *Summa Contra Gentiles* and the schools of St. Raymond and Pennafort is carried on today by a group of Dominicans who maintain an Institute of Oriental Studies at Cairo. This Institute is near the greatest theological university in the Islamic world, al-Azhar. Originally affiliated with the famous Dominican Ecole Biblique in Jerusalem, it is now a separate entity. Its peculiar task is contact with Islam on a purely scholarly basis, mainly in the fields of theology and spiritual literature. Father Anawati, the director, is a native Egyptian and renowned Orientalist. Three French Dominicans on the staff have superb training in Oriental culture. The ten thousand volume, specialized library is open to scholars from al-Azhar. Groups of scholars visit each other's schools to present their works and hold discussions. No direct steps are taken to convert the Muslims to Christianity. Conversion will ultimately come only when they are led to accept the truth which the Church presents.

From the foregoing historical survey it should be evident that the accommodation urged by Pope Pius XII is by no means an innovation. It is thoroughly traditional.

Modern Papal Directives

The first of the modern encyclicals on the foreign missions was *Maximum Illud* of Benedict XV, issued in 1919. The Pope lashed out at the imperialist and nationalistic activities of some missionaries, which occasioned such damage to the Church, ". . . remember that you are not to propagate the kingdoms of men, but that of Christ; that you are not to enroll citizens into any country of this world, but of the next."[10] The Pope also took up the subject of language and reminded missionaries that a fluent command of the native language is one of the most effective means of gaining a sympathetic hearing.

A third point which Benedict took up was the necessity of forming a native clergy which should be trained ultimately to replace foreign missionaries entirely. He urged the establishment of seminaries to benefit each country. The Pope recalled to mind the fact that a seminary had been set up in Rome, whose special purpose was to train priests in the Oriental rite.

Pope Pius XI again took up the matter of foreign missions in his encyclical *Rerum Ecclesiae* of 1926. He ratified his predecessor's policies, and laid new emphasis upon the need for a native clergy. He also suggests that missionaries would make more progress in winning over new converts from heathenism if they would leave areas already converted to be cared for by the native clergy. The native priest often knows the best methods to follow, since by birth and temper, by settlement and interests he is in close contact with the minds of his people. The Pope appeals to missionaries to recognize the face that native intelligence is often as keen as that of more civilized nations.

A part of the first encyclical issued by Pope Pius XII after assuming the papal office was devoted to the question of the foreign missions. In this letter, *Summi Pontificatus,* he reminds all men of their mutual need for one another. It is by Divine Providence that as nations become more civilized their differences grow more marked. Accordingly they have the responsibility of enriching the family of mankind with their peculiar gifts. The Church looks upon those differences as a sacred heritage. She does not aim at an external uniformity, but rather at a unity achieved by charity. The wise development, within limits, of native genius springing from the roots of its being, is to be encouraged.

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[10] *The Global War for Christ: Two Encyclicals on the Foreign Missions by Pius XI and Benedict XV* (New York: America Press, 1944), 37.

His Holiness states that the Church looks upon the principle in question as the guiding star which she must follow in the pilgrimage of the apostolate. He lays down the rule that "anything in the national customs that is not indissolubly bound up with superstition and false doctrine is always carefully considered and, if possible, preserved intact."[11]

As has already been said, the present Holy Father emphasized the necessity for accommodation in his encyclical *Evangelii Praecones.*

> The Church from the beginning down to our own time has always followed this wise practice: let not the Gospel on being introduced into any new land destroy or extinguish whatever its people possess that is naturally good, just, or beautiful. . . . This is the reason why the Catholic Church has neither scorned nor rejected the pagan philosophies. Instead, after freeing them from error and all contamination she has perfected and completed them by Christian revelation. So likewise the Church has graciously made her own the native art and culture which in some countries is so highly developed. . . . By no means has she repressed native customs and traditions but has given them a certain religious significance.[12]

The Theology of Accommodation

Any consideration of accommodation which fails to treat of the speculative principles underlying the problem, would necessarily be superficial.[13] It remains then to examine these principles, drawing largely upon the wisdom of St. Thomas Aquinas.

The first parents of the entire human race were blessed with gifts of original justice and preternatural integrity. Grace subjected man to God, and allowed him to partake of the divine life.

As a result of original sin, mankind lost original justice, grace, and preternatural integrity. Man's life was no longer God-centered. Man experienced for the first time the constant struggle between the various faculties. The will is tempted to rebel against reason. The lower appetites in turn rebel against the will since they are seduced by sensible pleasures. The reason is disturbed and fails to perceive and judge reality in a correct manner. This newly-acquired lack of harmony disposes man to vice and leaves its traces in the depths of human nature itself. Furthermore, man lost his absolute mastery over the world of nature. Hence the 'tension' alluded to in those mysterious words of St. Paul, "For we know that all creation groans and travails in pain until now."[14]

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[11] *The Pope Speaks: The Words of Pius XII* (New York: Harcourt, Brace and Company, 1940), 166.

[12] Pius XII, *Evangelii Praecones,* June 2, 1951; trans. *N.C.W.C.,* 24.

[13] As a general background in this field, two books may be recommended: P. Lumbreras, O.P., *For Those Who Sit in Darkness* (A Theological Study on the Missions); Jean Danielou, S.J., *The Salvation of the Nations.*

The devil too has power over the physical universe. The 'Prince of this world' is constantly at work to subvert the plan of God. Superstition and devil worship are realities which confront present-day missionaries, especially in Africa.

What bearing do these considerations have on the problem at hand? Precisely this, that human nature, as it now exists, is prone to evil. It is easily dragged down into the mire of material things. Human life and activity is haunted by evil. Commingled with the natural good in every culture and civilization is the shadow of imperfection, of superstition and idolatry.

But the Church views *all* reality as coming forth from the creative hand of God, proceeding from Him as a product of His thought and of His love. Since man and his works are finite, it is necessary to produce a great variety in order that each may mirror, in its own unique way, something of the infinite perfection of God. The entire universe and all its components are ordered to God as the final end. Thomas says on this point,

> Creatures of themselves do not withdraw us from God, but lead us to Him. . . . If then they withdraw men from God, it is the fault of those who use them foolishly. . . . And the very fact that they can thus withdraw us from God proves that they came from Him, for they cannot lead the foolish away from God except by the allurements of some good that they have from Him.[15]

Thus it is that the various forms of culture, the social perfection of human nature, fit into the plan of Providence. All of the aspects of culture—language, social customs, laws, the arts and sciences, contribute to the perfection of man's intellect and will. This in turn leads to the one true goal, happiness with God in heaven.

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[14] Rom. 8:22.

[15] *Summa Theologiae* (English Dominicans' transl., New York: Benziger, 1947) I, q. 65, a. 1, ad 3.

How is a *rapport* between these two truths—the proneness to evil in fallen man on the one hand, and the basic goodness of the created world on the other—to be established? It can only come through the Person of Jesus Christ the Redeemer, having both the divine and the human natures. Because of the weakness of his mind, man must be led to the knowledge of divine things through sensible things known to him, especially the humanity of Christ.

St. Thomas bases his entire moral teaching upon two fundamental principles. The first is that man is made to the image of God. The second is that grace does not destroy, but perfects nature. According to the thought of the holy Doctor, Christ came upon earth to restore to new brilliance the divine image. Christ did this by accepting human nature, but elevating it to a sublime dignity and new powers.

The Thomistic principle that grace perfects nature is frequently misunderstood. It does not mean that grace is applied to human nature corrupted by original sin somewhat as a bandage is applied to a festering wound.

The correct interpretation of the principle is that grace, *gratia sanans,* must first heal wounded human nature. St. Thomas understands the word 'nature' here in its abstract philosophical sense. That is, as the essentially good work of God. *De facto* human nature has been wounded by original sin and also by the personal vices of individual men. He fully realizes that everything inordinate must first be purged and mortified.

God is the Author of both nature and *super*-nature. It is not a case of the juxtaposition of incompatible elements. The nature of man remains essentially the same, even in the state of grace. His proper actions remain natural and more perfectly so the more they are elevated by grace. Grace supplies a new motive and a new life. Just as the Son of God came not to destroy but to fulfill, so the grace of God does not destroy the nature of man and his potential goodness.

In the broader sense, the entire realm of created nature has been affected by the Incarnation and the Redemption. Christ, when He came to institute the sacraments, made use of material things as symbols, and thereby gave them a new dignity. The Church too has made use of natural objects as sacramentals. She is always anxious to use the various arts, genius, natural tendencies, and customs of the civilizations in which she operates, vitalizing them with charity and grace.

The Scope of Accommodation

As stated in the previous section, mission work is not so much a new creation as the application of the fruits of redemption to the natural sphere. The crucial problem is to determine in practice just how far one can go without betraying Christianity itself.

The Catholic religion is unique, the religion established by God for all men. Therefore nothing of the *essence* of Catholicity can ever be sacrificed. This includes whatever is derived from Sacred Scripture and Tradition: the dogmas of the Trinity, creation, grace, the moral law, the essentials of the Sacraments, and the hierarchical constitution of the Church. In these matters there can be no accommodation.

On the other hand, the external forms and signs of piety may be adapted. In this category fall the manners and customs, patriotic ceremonies, dress, and language. This is the accidental, the human, and therefore the changeable. The Church has undergone accidental transformation throughout the centuries, assimilating the cultural expression of widely differing races.

The general policy for the missionary should be:

1. Reject what is intrinsically evil.
2. Preserve what is good.
3. Adapt and transform whatever is indifferent.

Of course it is easy to formulate such abstract rules. To decide a safe course of accommodation in particular circumstances is another matter. This calls for a prudent missioner. He must not sacrifice all in his eagerness to fit into his surroundings.

Perhaps the danger most to be avoided is syncretism, the attitude that if one accepts a little truth from all religious, philosophies, and cultures, there will emerge a transcendental religion. It is dangerous to seek elements elsewhere to fill up the lacunae in one's personally defective concept of Catholicism. In all such cases a proper investigation of the body of the Church's teaching will satisfy one's yearning.

Another danger to avoid is that of abandoning a superior culture in order to 'go native' among those of an inferior culture. Among barbarians, the missionary should set as his goal the gradual elevation of the people.

Since particular aspects of accommodation have been dealt with in other works, it will not be necessary to discuss them in this article.[16]

The primary object of accommodation, then, is *the cultural garb of any people.* The admirable catholicity of the Church is manifested by her growth in regard to the concrete and accidental form she assumes among various nations and cultures. The Mystical Body, precisely because it is a living body, cannot operate in a vacuum. It must operate in particular circumstances of time and place.

It is the mission of the Church to effect a community of mankind in Christ, harmoniously blending the human and the divine in such a way that grace does not supress natural forms, but actually perfects them.

> Within its depths I saw ingathered,
> Bound by love in one volume,
> The scattered leaves of all the universe.
> —Dante's *Paradiso.*

Simon Trutter, O.P.

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[16] *Worldmission* magazine has, since its inception under Bishop Fulton J. Sheen in 1950, carried many articles dealing with a variety of specific problems in accommodation.

SAINT THOMAS IN RUSSIAN THOUGHT

NO NATION IN THE WORLD so holds the attention of the Holy Father in these troubled times as do the people of Russia. All Christendom prays ardently for the overthrow of Communism and the resurrection of the suffering Church. Someday Russia will return to the True Faith—God grant the hour may be close at hand—and then all of the East shall be open to us.

The opportunities of the apostolate are manifold. We can aid the Russian people through sociological, economic, political, liturgical, cultural, linguistic, literary and artistic studies. But the most important and most essential are the philosophical and theological approaches. And these latter are more proper to the Dominican vocation. For the truths of Thomism alone will extirpate the errors of atheism and positivism, Kantianism and dialectical materialism, which have cluttered up the harvest fields in Russia for over a century. No other force is capable of such a herculean labor. The officials of the Orthodox Church have all but admitted their inability to cope with modern anti-Christian philosophy. The only answer the Holy Synod offered to the philosophical attacks waged against it since the mid-nineteenth century was that of systematic obscurantism. This accomplished nothing except to shut the intelligentsia out of the churches and hand religion over exclusively to the masses who would accept it on faith alone, without understanding.[1]

We shall try to show that this attitude of the Tsars and Patriarchs towards modern philosophy was contradictory to the best elements in

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[1] Elias Denissoff, *L'Eglise Russe devant le Thomisme* (Paris: Libraire Philosophique J. Vrin, 1936), Introduction.

Russian philosophy and theology. The obscurantism of the ruling powers, ecclesiastical and civil, was a tragic *volte-face* from the Aristotelian-Thomistic tradition which had been preserved and propagated by a substantial minority of Russian clerics and intellectuals *since the foundation of the Slavic Church.* The Thomistic synthesis, at least in methodology if not always in doctrine, is an integral part of the tradition of the Russian Church, although it was not and is not the guiding light or predominant influence in Russian Orthodoxy. We shall try to show that this Thomistic tradition emanates from a threefold principle: St. John Damascene, the apostolic labors of Dominicans and Jesuits, the Russian clergy and intellectuals who studied at European universities. And we shall conclude that there is hope for the future of Thomism in Russia, a future founded on the bedrock of a century-old tradition.

But first, by way of prenote, let us consider the development of philosophical thought in general among the Russian people.[2] Russia received Christianity from the Patriarch of Constantinople in 988. With it she received the matured centuries of the Byzantine tradition: Homer, Hesiod and Aeschylus; Aristotle, Plato and Pythagoras; St. John Damascene, Pseudo-Dionysius and St. Gregory of Nyssa. In most general terms, Russian philosophy and theology from the tenth to the fourteenth centuries was but a Slavonic translation of Byzantinism; and from the fourteenth to the seventeenth centuries was still strongly influenced by the Greek scholars and prelates.

Peace and leisure are two prerequisites for the development of an indigenous philosophy among any people. And both these conditions were lacking in Russia until she had reached her historical majority. In the course of the Middle Ages, when the West was beginning to think, Russia was under the yoke of the Mongolian invaders, who made it a prime principle of their polity to separate her from all European influence and assistance. The Tartars not only isolated Russia but stopped all progress for two hundred years. Even after the death of Ivan IV, "the Terrible" (1533-1584), the country passed through a period justly called the *Smoutnoie Vremia* (Troubled Times). Since the advent of Peter the Great

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[2] The section on the evolution of Russian philosophical thought is substantiated by the researches of Dr. Elias Denissoff. Cf. his book *L'Eglise Russe devant le Thomisme,* Chaps. 1-5.

(1682-1725), who attempted to reorganize Russia on the model of the European states, the country has been absorbed in military enterprises to expand the frontiers of the Empire. In the midst of these preoccupations and multiple upheavals, the Russians have had little time for reflecting and philosophizing.

Since the beginning of the eighteenth century, modern philosophical ideas have infiltrated into Russia. Their penetration was especially accelerated by several ecclesiastics. The reformer of the Russian Church under Peter the Great, Archbishop Theophan Prokopovitch (1681-1736), was an admirer of Bacon and Descartes. He read their writings and also those of Hobbes and Copernicus. His disciple Yakov-Andreevitch Markovitch (1696-1770) wrote a dissertation attacking Descartes' thesis that an animal was no more than a machine. The arguments he used against this Cartesian tenet recall those of Leibniz in his *Monadology.*

After the foundation of Moscow's first university in 1775, modern philosophy spread rapidly throughout the country. Voltaire and Rousseau were translated into Russian. Until the first half of the nineteenth century, German idealism, successively represented by Wolff, Kant, Fichte, Schelling and Hegel, dominated in the universities. Towards 1870 the emphasis shifted to positivism, headed by Lavrov, Virubov, Mihailovsky, Kavelin and Kareyev.

These new ideas were not long in making themselves felt. Their influence was often demoralizing, even among the ecclesiastics. The history of the Russian religious academies, and particularly that of Kiev, furnishes a characteristic example. Inasmuch as these academies were church schools it would be expected that they would be centers of resistance to empirical idealism. On the contrary—towards the middle of the eighteenth century, the academy of Kiev officially adopted German idealism. The ecclesiastical authorities introduced into the academy's syllabus the philosophical manuals of Winkler and Baumeister, the leading exponents of Leibniz and Wolff. This is a fact that can hardly be well enough appreciated. The religious academy of Kiev, which numbered in the time of Peter the Great an enrollment of two thousand, has always played a unique role in the formation of the Russian intelligentsia. Until the last quarter of the nineteenth century Kiev exercised an almost absolute monopoly over the philosophical faculties in all Russian universities.

The students of Kiev would set the philosophical pace of the nation in years to come. It was Kievan trained men who defended Fichte at the Kollegium of Kharkov, and who published in 1804 the first translation of Kant. Daniel Mikhailovitch Vellansky (1774-1847), an alumnus of Kiev, preached Schelling's philosophy of nature. When his book *Biological Researches* had made a considerable success, he went to Moscow to continue his propagation of Schelling's ideas. Another alumnus of Kiev, professor Matvei Mikhailovitch Troitsky (1835-1899), was a militant defender of empiricism at the universities of Kazan, Varsovie and Moscow. In the introduction to *German Psychology,* one of his principal works, he declared that the existence of the soul is metaphysically indemonstrable and that the problem of its being or non-being is without any philosophical consequence.

Russia has been conversant with, and has made her contribution to, every mode of philosophical speculation that ever traversed the European continent: materialism, nihilism, Hegelianism, personalism, Kantianism, neo-Kantianism, religio-socialism, ethical idealism, Marxism, intuitivism, transcendental-logical idealism, slavophilism, etc.[3]

In this abundant outpouring of philosophers, some truly Russian, some European paraphrasers, it would seem that Russia was trying to accomplish in two centuries what the West had done in seven. There are three names worth remembering as the most typically Russian: Count Lev Nikolaievitch Tolstoi (1828-1910), Vladimir Sergueievitch Soloviev (1853-1900) and Afrikan Alexandrovitch Spir (1837-1900). The first has been styled the "Russian Socrates," the second the "Russian Plato" and the third the "Russian Aristotle." Soloviev and Spir come marvelously close to the traditional Thomistic viewpoint on many of the major issues. This is particularly manifest in their attempts to rectify and Christianize the Kantian system and in their incessant warfare against anti-spiritual philosophies.[4]

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[3] Russian materialists and nihilists of the 1860's: M. Bakunin, Chernyshevsky, Pisarev, Sechenov. Renovators of Hegelianism: Chicherin, Debolsky, P. Bakunin and Karinsky. Personalists of the 1890's: Kozlov and Bugayev. Neo-Kantians: Vvedensky and Lapshin. Religio-social and political philosophers: Vladimir Soloviev, Alexandr Blok, Andrey Belyi, Ivanov, Merezhkovsky and Bryusov. Ethical idealist: Bulgakov, Trubetskoy, Nikolai Berdyaev. Transcentental-logical idealists: Ern and Shestov. Slavophils: Kireyevsky and Khomiakov. For an extensive treatment, cf. N. Lossky, *History of Russian Philosophy* (New York: International Universities Press, 1951), and V. V. Zenkovsky, *History of Russian Philosophy* (New York: Columbia University Press, 1953), 2 vols.

During these times of the infiltration of European thought into Russia and the development of an indigenous Russian philosophy, Thomism was leading a respectable life of its own.

Before entering upon the body of this article, let us lay down several guiding principles and several concessions.

First, it is common knowledge that Thomism has seldom, if ever, played a predominant role in the Russian Church. Those who have held the Thomistic method and doctrine have invariably been an elite minority. The ruling powers of Church and State were for centuries under the yoke of Greek and German influence. The prelacies were filled by schismatic Greeks or by Greek-trained Russians. The imperial court succumbed to German Protestantism and idealism. In the Greek maelstrom of malevolent invective against the Latins it became increasingly difficult to publicize one's Thomism. And under the censorship of the Tsars who would dare to try?[5]

Second, despite the official rejection of the Thomistic synthesis and the espousal of Protestant theology, there has always been an Aristotelian-

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[4] Tolstoi's doctrine may be found in his works entitled: *The Infinite Being, The Supreme Good,* and *Ideal of Love.* Soloviev's most representative writings are: *Crisis of Western Philosophy; Philosophical Principles of Integral Knowledge; Critique of Abstract Principles; Lectures on Godmanhood; Spiritual Foundations of Life; History and Future of Theocracy; La Russie et l'Eglise Universelle; Meaning of Love; Justification of the Good; Theoretical Philosophy; National Problem in Russia.* Spir's great works are: *Certitude in the Knowledge of the Real; Pensee et Realite* (subtitled *Essai d'une Reforme de la Philosophie Kantienne*).

[5] This thesis is substantiated by the eminent scholar, Father Martin Jugie. In the first volume of his *Theologia Dogmatica Christianorum Orientalium* (Paris: Letouzey et Ane, 1926), 27, Father Jugie exonerates the Russian people and the majority of the clergy from any complicity in the political and theological machinations of the *State* Orthodox Church. The Patriarchs, the Holy Synod and the Tsars may have been contaminated with German Protestantism and German secular philosophy, but the peasants, their priests, and the independent intellectuals are far more orthodox and closer to Rome than the erring leaders. This thesis is reiterated by the great Russian convert to Catholicism, Vladimir Soloviev, in an article published in *L'Univers* September 18, 1888, and in his book *Russkaya Ideya* (most recent edition; Brussels, 1952). For further confirmation, cf. Vol. I of Paul Miliukov's *Outlines of Russian Culture* (Philadelphia: University of Pennsylvania Press, 1952).

Thomistic current in the tradition of Russian thought: always potential, and many times manifestly actual. This tradition is from three sources:

- *—the original Byzantine heritage of Plato and Aristotle and a synthesis of their doctrine by St. John Damascene;*
- *—the dissemination of Thomistic doctrine in colleges founded by the Dominicans and Jesuits in the Slav countries;*
- *—the education of Russian clergy in the Catholic universities of western Europe.*

From its very foundation the Slavic Church held John Damascene in the highest veneration.[6] He was the hero who fought heretical doctrines; he was the author of religious hymns and church chants; he was the defender of the cult of the holy icons; most important, he was an easterner, a Byzantine, one of their own.

Thanks to Peter Mogilas (1596-1647), Metropolitan of Kiev, St. John Damascene became the official spokesman and most beloved son of the Russian Church. Translated into Slavonian in the 10th century by Ivan, Exarch of Bulgaria, preached by the Byzantinists and hailed as the defender of Russian Orthodoxy in the sixteenth century, commented upon by Peter Mogilas and his disciples of the Kievan Academy, St. John exercised an ever increasing influence in the Russian Church. The Congress of 1641 declared him the spokesman of Orthodoxy and made his book *De Fide Orthodoxa* the official organ of the Russian Church. In the next two centuries he was the object of numerous translations into modern languages by the academies of Moscow and St. Petersburg. St. John is the corner stone of the oriental Christian philosophical edifice. The Russian Church placed itself under the philosophical and theological aegis of a master who justly bears the titles "Father of Scholasticism," "St. Thomas Aquinas of the Orient."

St. John Damascene was the first to introduce into Christian theology the method of rational interpretation. He taught that philosophy is to be used in so far as it confirms the Christian in his faith and morality: "Philosophy ought always to be the slave of Christian truth and to be subject to its yoke." One of his great achievements was the clear distinction between philosophy and theology. It is sometimes thought by modern philosophers that this dichotomy is the brain child of Descartes. However, study of the evolution of philosophical thought shows to the contrary that the exponent of this division was the author of the *Summa Theologiae.* It is to St. Thomas that we owe this reform of methodology: he put an end to the confusion between the two domains, which characterized Augustinianism. But if we examine the patristic writings that influenced St. Thomas, we will see that the Thomistic methodological revolution *very probably* found its origin in the conception of St. John Damascene as expounded in his chief work *The Source of Knowledge.* The author of this embryonic "Summa" distinguishes philosophical theory from theological doctrine; the former he expounds in his *Dialectica* as a distinct introduction to the purely theological work *De Fide Orthodoxa.* This distinction could not have been overlooked by the Angelic Doctor, who devoted such long hours to the study of John Damascene. Indeed, St. Thomas in the *Summa Theologiae* quotes three hundred and fifty passages from St. John's *De Fide Orthodoxa, De S. Trinitate* and the *Homiliae.*

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[6] Cf. Denissoff, *op. cit.*, Part II, chs. 2, 4, 5, and St. John Damascene, *Dialectica*, Migne, *PG*, XCIV, the sources for this part.

A careful study of the doctrine of St. John Damascene will show that he cannot be classified as an Aristotelian, a Platonist, or a neo-Platonist. Like St. Thomas, he did not rally *exclusively* to the defense of any one philosophical system, but adopted an independent attitude, synthesizing the doctrines which were adaptable to the Christian view. This independence from established systems, joined to a respect for the opinions of the Fathers of the Church, is part of the methodological legacy which he bequeathed to his posterity.

Thanks to its study of the transcendent and to the predominance given to the spiritual over the corporeal, Platonism was on intimate terms with the doctrine of St. John Damascene. From the neo-Platonists he took his doctrine on union of soul and body, his discrimination of the spiritual from the vegetative and animal principles in man, and his doctrine on the immortality of the soul. St. John rejected certain Platonic theories which he found incompatible with Christian dogma: pre-existence, the metapsychosis of souls and reminiscence in the platonic *gnosis.*

The naturalism of Aristotle was strange to St. John. As a Christian ascetic he shied away from a doctrine that made man a perfect type of animal. He could not admit that the soul of animals perished with the body, nor was he willing to show himself favorable to the impersonal immortality of the agent intellect, nor would he accept the Aristotelian theory of the eternity of prime matter. On the other hand, he made his own the Peripatetic's teaching on the inferior functions of the soul, which he saw as subordinate to the superior functions of rationality and spirituality. With the Stagirite, St. John distinguished in the soul act and potency, *pati* and *agere*. He adopted the real distinction between the dual principles of matter and form and the unity of the substantial whole, and used this against the heretics to prove that in Christ the two natures, divine and human, could remain distinct and yet form a single and unique person. Finally, he adopted without reserve Aristotle's gnoseology, the theory of abstraction, and the teaching on the categories and the causes. From even so cursory a treatment as this we can readily see the union of mind and heart between Damascene and Aquinas. The more exacting a study we make the *Dialectica*, the more convinced we are that St. John Damascene was the first of the scholastics, both in method and in doctrine.

The applause which greeted St. John Damascene in Russian theological circles echoed in Russian philosophical circles. For just as it is impossible to study the *Summa* of St. Thomas without coming away imbued with the Aristotelian-Thomistic philosophy (for we must either learn it as a preparatory study for the understanding of the *Summa* or learn it implicitly in the *Summa* itself), so too is it impossible to study the *De Fide Orthodoxa* of St. John without coming away imbued with the philosophy of Damascene—a philosophy which is *essentially* scholastic in methodology and Aristotelian in doctrine.[7] We know that the Russian clergy studied St. John's *De Fide Orthodoxa*. The conclusion is obvious.

How far reaching was the doctrine of St. John Damascene among the Slavic Orthodox and how deeply did they penetrate its spirit? On the authority of Dr. Elias Denissoff and Father Aurelius Palmieri, O.S.A., we are assured that it was, and is, considerable.[8] Our main point at issue is that St. John's doctrine was in the tradition of the Russian Church from its very foundation and was appreciated by a clerical intelligentsia.[9]

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[7] Study of the *Dialectica* leads to the conclusion that St. John's work is an orderly summary of the first five books of Aristotle's *Organon*, the first three books of the *Physics* and assorted passages from the *De Anima* and the *Metaphysics*. Its obvious purpose is to lay the foundation for *De Fide Orthodoxa* which immediately follows.

[8] Cf. Appendix 1.

[9] Cf. Denissoff, *L'Eglise Russe devant le Thomisme*, Part II, Chaps. 5 and 6.

The second font of Russian Thomism, second in chronology but certainly not in importance, is the preaching and teaching of the Dominicans and Jesuits.

Within one year of St. Dominic's death (1221), St. Hyacinth and the Friars Preachers were establishing themselves in Kiev, then capital of Russia. By the end of 1222 they had founded a monastery and were actively teaching and preaching among the Russian people. On March 26, 1390, the Master General, Blessed Raymond of Capua, gave canonical status to the Vicariate of Russia; and in 1594 Master General Beccaria made Russia an independent province. In 1358 there were twelve Dominican convents in Russia, in 1596 twenty-one, in 1720 seventy-two Dominican establishments. By 1755 the Order counted sixty institutes staffed by five hundred and seventy friars. The friars were in all the major cities of western Russia, including the new capital of St. Petersburg. And wherever there was a Dominican Friar, there was the doctrine of St. Thomas Aquinas. The two are an inseparable pair.[10]

The Jesuits were equally zealous. By 1549 they had founded colleges for the Russian aristocracy at Polotsk, Vilna and Volynie. Under Alexander I (1801-1825) the Jesuit college in St. Petersburg was the most influential in the capital. The success of the Jesuits can best be seen at the ecclesiastical academy of Kiev, the largest and most prominent in Russia. An examination of its *ratio studiorum* at the beginning of the seventeenth century shows *that it was identical with that of the Jesuit colleges in Europe.* The ecclesiastical authorities had even gone so far as to introduce the typically Jesuit Congregation of the Most Holy Virgin, which was confirmed by the Patriarch of Jerusalem in letters patent dated May 17, 1620. This Congregation still existed in 1807.[11]

Perhaps the most astounding of the factors in the evolution of Russian scholasticism is that of the Slavic clergy who attended Catholic universities in Europe and brought back to Russia the doctrine and methods of the West. The three great men instrumental in establishing the Russian ecclesiastical intelligentsia, Trivolis, Mogilas and Prokopovitch, were not only scholastically educated but even Thomistically trained.

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[10] P. Angelus Walz, O.P., *Compendium Historiae Ordinis Praedicatorum* (Roma: Pontificium Athenaeum, 1948), pp. 177, 404, 576 et aliae. R. Loenertz, O.P., "Les Missions Dominicaines en Orient au XIV^{e} siecle et la Societe des Freres Peregrinants pour le Christ," *Archivum Fratrum Praedicatorum,* II (1932), pp. 1-84. ———. "Les Missions Dominicaines en Orient et la Societe des Freres Peregrinants," *Archivum Fratrum Praedicatorum,* IV (1934), pp. 1-49. ———. "La Societe des Freres Peregrinants," *Archivum Fratrum Praedicatorum,* VII (1937).

[11] Ivan Gagarin, S.J., *Etudes de Theologie, de Philosophie et d'Histoire dans l'Eglise Russe* (Paris: Julien, Lanier et Cie., 1857).

Michael Trivolis (historically known as "Maxim the Greek" and "Maxim the Philosopher") was born in Greece in 1480, traveled to Italy, became a Catholic, *entered the Order of Preachers at St. Mark's in Florence and studied at the feet of Savonarola.* When Savonarola was burned at the stake (1498), the disillusioned Maxim renounced Catholicism, left the Order and returned to Mount Athos. After several years of intensive study of the eastern Fathers and Doctors, he journeyed to Moscow in 1518 where he threw himself into the fray between the Orthodox and Catholic parties. There are extant some of his epistles, treatises and other works. All bear witness to his scholastic training. He is hailed as the "Father of Russian Philosophy" and "Great Defender of Russian Byzantinism." His major achievement was the systematization of the works of St. John Damascene and the firm establishment of the scholastic method. Maxim has been the subject of many biographies and much historical research and speculation. Two of the better known are those of Denissoff and Kourbski.[12]

Peter Mogilas (1596-1647), eminent Metropolitan of Kiev from 1632, took his higher studies at the University of Paris, returned to the Ukraine and introduced Aristotelian-Thomistic philosophy into the *ratio studiorum* of the ecclesiastical academy in his metropolitan see. This was St. Thomas' first *official* reception. Manuscripts of this academy's curriculum testify to the study that the professors made of Thomism. Because this school at Kiev exercised a far-reaching influence not only through all of Russia but also in the neighboring Slavic countries, we may attribute to its influence the writings of Thomistic inspiration which were published during this period at the monasteries of Volynie, Potchaievskaia Lavra (1618), and Krakovie (1625).[13]

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[12] Elias Denissoff, "Maxime le Grec et l'Occident: Contribution a l'histoire de les pensee religieuse et philosophique de Michel Trivolis," (published doctoral thesis, The University of Louvain, 1943). Prince Andreas M. Kourbski, *Dit sur Maxime, moine hagiorite, du convent de Vatopedi,* ed. by Sergii Belokourov under the title *O Biblioteke Moskovskikh Gossoudarei v Xvi-m Stoletii* (Moscow, 1898).

[13] Elias Denissoff, *L'Eglise Russe devant le Thomisme,* Part II, Chap. 1; "Peter Mogilas," *Encyclopaedia Britannica* (1946 edition), XV, 645.

Simultaneously with the introduction of Thomistic philosophy, Mogilas accelerated the study of dogmatic theology according to the method of St. Thomas. This was necessitated by the incursions of Lutheranism and Calvinism. At the Metropolitan's instance, Abbot Kosslowski of Kiev composed the *Orthodox Confessions,* the first of the Slavic symbolic books. It was an exposition in scholastic form of the dogmatic theology of the Orthodox Church. This treatise marks an epoch in Oriental Christian theology. Henceforth, Kiev, the leading ecclesiastical academy in Russia, will be an institute known for its scholasticism, although this by no means indicates that it will defend the doctrines of Thomas Aquinas and the Latin Church. [14]

The *ratio studiorum* of the Kiev Academy for 1642 explicitly directs the faculty members "to order their teaching according to the method of Thomas Aquinas." This directive is repeated in 1702, 1706, 1711, 1716. It was still being observed in 1741, 1771, 1799, 1805, 1812, 1839.[15] The scholastic tradition begun by Aristotle, christianized by John Damascene, inaugurated in Russia by Michael Trivolis, accelerated by Mogilas, was perfected by Theophan Prokopovitch.

Theophan Eleazar Prokopovitch (1681-1736) is another outstanding example of the western-trained Russian theologian and philospher. He went to Lithuania for higher studies, but found that Orthodox were unwelcome. Not easily deflected from his goal, Theophan converted to Catholicism and became a Russian Uniate in 1698. Shortly afterward he entered the Basilian Order at Vitebsk. The provincial assigned him to the chair of liberal arts at the monastery at Vladimir in Volynie. From Volynie he traveled to Rome for advanced studies in philosophy and theology. In pursuit of this higher learning, he spent three years at the College of the Propaganda. When his studies were almost completed, he asked permission to take a "voyage." He returned to Volynie, renounced Catholicism and entered the Orthodox monastery of Potchaiev. Within a few years his erudition became widely known and he was made rector of the ecclesiastical academy of Kiev. Peter the Great heard him preach and was so moved by his eloquence and learning that he brought Prokopovitch to St. Petersburg to serve as his righthand man in the reformation of the Orthodox Church (1716). From such a position of influence and authority, Prokopovitch was able to revamp the educational system and raise the level of scholarship in the religious academies and seminaries. From this time on there is marked evidence of the increasing popularity of the scholastic method in the training schools of the Russian clergy.[16]

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[14] "Peter Mogilas," *Encyclopaedia Britannica* (1946 edition), XV, 645.

[15] Ivan Gagarin, S.J., *op. cit.*, pp. 21 and 22.

From 1711 to 1716 Prokopovitch worked zealously to advance and perfect the scholastic method in the philosophical and theological faculties of the Kievan Academy. He was the first to separate moral theology from dogmatic theology, and made a special science of the former. For this he has been justly called the "Father of Russian Scholastic Theology."

Prokopovitch conceived and executed a *Summa* of Theology. Its similarity to St. Thomas' is remarkable. The work was divided into two parts: *De Deo ad Intra—Uno et Trino* and *De Deo ad Extra.* The secon part treats of the creation of the visible and invisible worlds, divine providence, the fall of man and the restoration of the human race through Jesus Christ. This work and the majority of Russian theology written in the eighteenth century were in Latin, not in Russian, another instance of the influence of western scholasticism.[17]

After Prokopovitch came an entire army of theologians and philosophers, all in the scholastic tradition: Polotsky, Medvedev, Kuliabka, Karpinski, Lebedinski, Konisski, Falkovski, Ternowski, to name only a few. Their works were used as standard textbooks in the seminaries of Kiev, Kolomenski, Kazan, Moscow and St. Petersburg.[18]

Not only did the Orthodox Church of this period use the scholastic methodology but many of them even subscribed to the doctrines of the Angelic Doctor. The case of Sylvester Medvedev is outstanding. At the beginning of the eighteenth century a dispute arose in Moscow as to the exact time in the Mass when the Body and Blood of Christ were truly present. Medvedev defended the teaching of St. Thomas and completely routed the Greek Orthodox prelates. The Greeks retaliated by shutting his mouth through government authorities.[19]

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[16] *Ibid.* Cf. also "Theophan Prokopovitch," *Encyclopaedia Britannica* (1946 edition) XVIII, 576.

[17] Gagarin, *op. cit.*

[18] *Ibid.*

[19] P. N. Miliukov, *Outlines of Russian Culture* (Philadelphia: University of Pennsylvania Press, 1942), Vol. I.

One of the most popular and most Catholic of the Russian scholastics was Stephan Iavorsky. Jesuit propagandists made good use of his book *Rock of Faith;* and the Dominican Ribera defended it.[20]

The scholastic and Thomistic influence was making itself so well felt at this time that Miliukov could write:

> . . . leanings towards Catholicism acquired at school and imbued with scholastic rhetoric and dialectical methods continued for some time to dominate the theological education in Russia. Theophilaetus Lopotinsky, a Kievan, brought this tendency from his city to the Academy of Moscow, and until the forties of the 18th century theology was taught there in a strict scholastic manner according to the method of St. Thomas Aquinas.[21]

For further substantiation of this position we have included in an appendix a listing of the major Russian scholastic philosophers and theologians and their works from the time of Peter Mogilas to the middle of the nineteenth century.[22] It rests on the authority of Msgr. Macarius Boulgakov, Rector of the Orthodox Ecclesiastical Academy of St. Petersburg and the most eminent cleric of his century.

The great paradox of Thomism in Russia is that St. Thomas was officially rejected and unofficially accepted. Scholasticism, the Aristotelian method of scientific reasoning and demonstration, has been part and parcel of the Russian Church from its earliest hours to the present day. Granted that Thomism has not been a pedagogue to the Orthodox Church, an elite minority have always preserved and propagated it, and some have even advocated its doctrines. In this sense Thomism has been unofficially accepted. In hierarchical circles, however, the doctrines of St. Thomas did not last more than a century after their inauguration at the Kiev Academy. The reasons for this official failure are many, and a multitude of books have been written to explain it. Suffice it to say that ultimately all the causes are reduced to two: nationalism and politics. An elaboration of these would bring us to the very core of the eastern schism, and from this vantage point we can readily see why Thomism *had* to fail in the high echelons of the Russian court and state church.[23]

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[20] *Ibid.*

[21] Miliukov, *op. cit.*, 139.

[22] Cf. Appendix 2.

[23] Cf. Appendix 3.

Nevertheless, the success and achievements of Thomism have been considerable, for the stepping stones of a future apostolate have been laid. Let history bear witness: The freedom of the Catholic Church in Russia began in 1905 and lasted to 1925. Until 1905 the Tsars did not tolerate Catholicism, and after 1925 the Communists martyred it. But for these twenty years the strides of the Church among the Russian intelligentsia were the strides of a giant. Bishop Jan Cepliak and Msgr. Budkiewicz, who spearheaded the Catholic Renaissance at Moscow and St. Petersburg, begged Rome time and again to send priests and assistance, so great was the number of converts. The lecture halls of their churches were filled to overflowing capacity; and all the lectures were from the *Summa* of St. Thomas Aquinas. It is a wonderful fact that three of the priests died from the fatigue and privations imposed on them by the thousands and tens of thousands who were swarming into the Church. And almost all of them were the university and seminary students who had kept alive the scholastic tradition. If anyone doubt, let him read the eyewitness account of Almedingen in her book the *Catholic Church in Russia Today.*[24]

Indeed, there is much hope for Thomism in Russia. The ground has been plowed, the seed sown. We need only wait for the gentle rains of divine grace and the warm sunlight of a tolerant government. That rain and that sunlight will one day come, for the prophecy of Fatima must be fulfilled: *Russia shall be converted!*

Appendix 1

Palmieri writes: "Russian writers made copious use of the works of Damascene, ... and this is especially true of Joseph Sanin (+1515), a monk of Volokolamsk, in his book *Prosvetitel* (the Illuminator), and of Zinovius, a 16th century writer and monk of Otenskii, in his book *Istini Pokazaniye* (Demonstration of the Truth). In the 16th century Prince Andreas Mikhailovitch Kourbsky translated the works of Damascene into vulgate Russian, and in the 17th century the monk Epiphanius Slavinetzky (+1675) included it in an edition of the works of the Fathers published in Moscow 1665. A new translation was issued by the archbishop of Moscow Ambrose Zertis-Kamensky (1708-1171), which was printed in 1774 and 1785. Alexander Bronzov, professor of the Ecclesiastical Academy of St. Petersburg, in recent times (1894) elaborated on the best of the translations and enriched it with a scholarly commentary and philological and literary notes."

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[24] Martha Edith von Almedingen, *The Catholic Church in Russia Today* (New York: P. J. Kenedy & Sons, 1923). Almedingen was a personal friend and penitent of the martyred Msgr. Budkiewicz. The book is in memory of him and his work.

Father Palmieri cites another work on John Damascene similar to that of Bronzov: A. Tzarevsky's *Sv. Joann Damaskin, kak Pravoslavnii Bogoslov i Pyesnopyevets* (St. John Damascene, as Orthodox Theologian and Hymnographer), Kazan, 1901. [Aurelius Palmieri, O.S.A., *Theologia Dogmatica Orthodoxa Ecclesiae Graeco-Russicae* (Florence: Libreria Editrice Fiorentina, 1911), Vol. I, pp. 140-141.]

Appendix 2

Msgr. Macarius Boulgakov, Rector of the Orthodox Ecclesiastical Academy of St. Petersburg, introduced his book *Bogosloviye Dogmaticheskyeye* (Dogmatic Theology) (St. Petersburg, 1857) with an abbreviated history of theology in the Russian Church. He cites the following authors and works as most representative of the scholastic method.

Boulgakov divides Oriental Christian theology into three epochs: 1) Apostolic times to John Damascene; 2) John Damascene to Peter Mogilas; 3) Mogilas to the date of his book's publication (1857).

For want of space we shall omit the writings of the first period and half of those of the second (all of which are by Greeks) and begin with the Russian authors from the time of Peter Mogilas.

The English titles are my translations of works which are available only in Russian and often only in manuscript. The Latin titles are original.

SECOND PERIOD, beginning with the eighth entry:

8. ———: The Book of the Holy and Only Orthodox Faith and of the Holy Catholic and Apostolic Church. (Volynie, 1588)
9. Zacharias Kopystenski: The Book of the One, Holy, Catholic and Apostolic Church. (Kiev, 1619)
10. Lawrence Zizanie: Catechism. (Moscow, 1627).
11. Writers against the Latins in general:
    Lev Karpovitch (17th century); Zacharias Kopystenski.
12. Writers against the Protestants:
    Zenobius, monk of Novgorod (18th century).

THIRD PERIOD:

1. Theophan Prokopovitch: Catechism.
2. Platon Lewchin, Metropolitan of Moscow: Catechisms.
3. Msgr. Philaret, Metropolitan of Moscow: Catechisms.
4. Peter Mogilas: Confession of the Orthodox Faith. (Kiev, 1645)
5. Tchernigov: Catechism. (1715)
6. Souprasl: Cases of Moral Theology. (1722)
7. Archimandrite Macarius Sousolnikov: Instructions for Adolescents. (St. Petersburg, 1785)
8. Alexander Belikov, priest: Catechism. (Moscow, 1818)
9. Ivan Galiatofsky: On the Procession of the Holy Ghost.
10. Adam Zernikov: On the Procession of the Holy Ghost.

11. Demetrius de Rostov: On Transubstantiation.
12. Stephen Iavorsky: On Transubstantiation.
13. The brothers Lichudes.
14. Theophylactus Lopotinski: Against Protestantism.
15. Archimandrite Sylvester Kuliabka: *Theologicae Lectiones.* (Kiev, 1741)
16. Hyacinth Karpinski: *Compendium Orthodoxae Theologicae Doctrinae.* (Lipsia, 1786)
17. Archimandrite Sylvester Lebedinski: *Compendium Theologiae classicum, didactico-polemicum, doctrinae orthodoxae christianae maxime consonum, per theoremata et quaestiones, expositum.* (Kazan, 1797)
18. George Konisski: The Christian Orthodox Theology.
19. Archimandrite Irenaeus Falkovski: *Christianae orthodoxae, dogmatico-polemicae theologiae, olim a clarissimo viro Theophane Prokopovitch ejusque continuatoribus adornatae compendium, in usum Russicae studiosae juventutis concinnatum, atque adjectione sex ultimorum librorum juxta delineationem ejusdem clarissimi Theophanis.* (Moscow, 1801).

A more complete listing will be found in the first volume of Palmieri's *Theologia Dogmatica Orthodoxa Ecclesiae Graeco-Russicae,* pp. 142-185.

Appendix 3

The limited scope of this article hardly permits treating with any adequacy or accuracy a subject whose source materials alone would fill the *Encyclopaedia Britannica.* In the most skeletal form, the basic causes for the official repudiation of Catholicism and Thomism in Russia are:

a) Geographical isolation from centers of western Catholicism; b) Schism of 1054 which set at loggerheads the Patriarch of Constantinople, to whom Russia was ecclesiastically subject, and the Pope of Rome; c) The Mongolian occupation (13th-15th centuries) which further isolated Russia from the West; d) Linguistic and cultural barriers; e) The machinations of the Poles and Lithuanians which led the Russian people to associate "Polonism" with Catholicism; f) The ultra-nationalism of the Tsars who repudiate all allegiance to foreign powers.

These are the basic reasons why Catholicism failed in Russia. Given this failure and the official repudiation of the Catholic Church, it logically follows that Thomism also must be rejected since to the Russian, Thomism is nothing else than papist propaganda and apologetics.

For authoritive readings on this subject, cf: V. O. Kluckevsky, *Historiya Rossi,* trans. C. J. Hogarth under the title *A History of Russia* (London, 1911-27), 5 vols.; Sir Bernard Pares, *A History of Russia* (New York: Alfred A. Knopf), 1947); Sister Mary Just, *Rome and Russia*: *A Tragedy of Errors* (Westminister, Md.: The Newman Press, 1954); Paul Pierling, S.J., *La Russie et le Saint-Siege*: *Etudes diplomatiques* (Paris: Plon-Nourrit, 1906), 5 vols.

Casimir Krisinski, O.P.

CHRONICLE

On October 19, 1955, with the co-operation of the faculty and the Dominican Fathers from the House of Studies, a special program was held at Rosary College in River Forest, Illinois, to commemorate the fifth centenary of the death of Fra Angelico. The speakers at the program were Sister M. Timothea Doyle, O.P., president of the college, the Rev. Benedict Ashley, O.P., the Rev. Hyacinth D'Urso, O.P., and the Rev. Mario Marino, O.P.

On October 22, 23, and 24, the Rev. Fathers Reginald Masterson, O.P., Augustine Rock, O.P., and Louis Bertrand Cunningham, O.P., of St. Rose Priory, Dubuque, Iowa, delivered a series of lectures at the Newman Hall of the University of Minnesota. The lectures dealt with the nature and necessity of theology.

Solemn scholastic exercises were held at the House of Studies in River Forest on November 13, in honor of St. Albert the Great, patron of natural scientists, and of the seventy-fifth anniversary of the Brief of His Holiness, Pope Leo XIII, *Cum Hoc Sit,* which declared St. Thomas Aquinas patron of all Catholic schools. Papers were read by the Rev. Ralph Powell, O.P., and the Rev. Albert Moraczewski, O.P.

The Very Rev. Edward L. Hughes, O.P., Provincial of St. Albert's Province, addressed the priests, students, and laybrothers of the House of Studies on December 22, Feast of the Patronage of the Blessed Virgin Mary and sixteenth anniversary of the foundation of the Province.

During the Christmas holidays, the winners of the 1955 "Walter Farrell Memorial Essay Contest" were announced at the House of Studies by the Very Rev. J. B. Walker, O.P. The winners were Bro. Casimir

Krisinski, first place; Bro. Valentine McInnes, second place; Bro. Donald Pikell, third place. Bros. Kenneth Hodgson, Lambert Trutter, and Cajetan Fiore received honorable mentions.

On February 3, 1956, the Rev. T. C. Donlan, O.P., of St. Rose Priory, delivered a lecture entitled "Morals Maketh Medics" to the Aesculapian Club, pre-medical society of Notre Dame University. About one hundred and sixty-five persons attended.

During the past few months, the students of St. Albert's Province have engaged in several dramatic projects. Several of the brothers assigned to study in the Holy Name Province had parts in "The Killers," which was presented at the House of Studies, Oakland, California. An original play, "Bright Arms for the Knight," was enacted on December 28 by the first philosophers at the House of Studies, River Forest, Ill. "Stranger in the Land," a play written by Bro. Sylvester MacNutt, O.P., was presented at St. Rose Priory, Dubuque, on March 2, 3 and 4, 1956. Bro. Humbert Crilly, O.P., directed the student production of this play about an early encounter of St. Dominic with the Albigensians.

The Priory Press, St. Rose Priory, Dubuque, Iowa, has recently published *Beginnings: Genesis and Modern Science* by Father Charles Hauret, translated from the French by the Rev. Edward P. Emmans, O.P. This work joins *The Indwelling of the Trinity*, by the Rev. L. B. Cunningham, O.P., and the first three volumes of *A Primer of Theology* in the Priory Press series. The final volume of the *Primer* is expected to be ready in the fall.

Krzinski, first place; Bro. Valentine McInerney, second place; Bro. Donald Pikell third place. Bros. Kenneth Hodgson, Lambert Trotter, and Cajetan Fiore received honorable mention.

On February 2, 1955, the Rev. T. C. Donlan, O.P., of St. Rose Priory, delivered a lecture entitled "Morals Makes Medics" to the Aesculapian Club, pre-medical society of Notre Dame University. About one hundred and sixty-five persons attended.

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THE HISTORY
OF ISRAEL

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